

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ANOTHER YEAR IS DAWNING

Another year is dawning,
Dear Father, let it be,
In working or in waiting,
Another year with Thee;
Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days;

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
The glory of Thy face;
Another year of leaning
Upon Thy loving breast,
Another year of trusting,
Of quiet, happy rest,

Another year of service,
Of witness for Thy love,
Another year of training
For holier work above.
Another year is dawning,
Dear Father, let it be,
On earth, or else in heaven,
Another year for Thee.

—Frances R. Havergal, 1836-1879

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ONE MORE DAY

Each year we mark the beginning of a new year on January first. The beginning of a new year seems to be a natural time to reflect on what has gone on in the past and what we face in the future. Sometimes we wish the past had been different or that we had done differently in a particular situation. At times such as this we may look to the future and resolve that we will change certain ways in which we act. Those of us who have been blessed with good health, both young and old, often make plans for the future, sometimes for years ahead. One thing we must always keep in mind, however, is that we have no assurance that we have much time left. For each of us there will be a point in our lives when there will be just one more day.

Suppose you were to have your future revealed to you and to your surprise you had just one more day to live. How would you react? Would you change your plans for that day because of unfinished business? Probably each of us would make some changes in what we had planned, but hopefully we would not suddenly come to the realization that the biggest item of unfinished business in our life was our relationship with God and the Lord Jesus Christ. There may be many things around our home or at work that could be left unfinished, but not one of us can afford to face eternity without a close relationship with Christ. Once we leave this life the time will be past for accepting the salvation which Jesus has freely offered to us. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

There are two reasons why we must live each day as though we had only one left to live. The first is obvious to all men: mankind is under a sentence of death. This sentence hangs over us like a sharp sword

hanging by a slender thread. Think for a moment what dangers we face each day as we go about our appointed tasks in life. Remember too that, even though we are wonderfully made, our bodies are extremely frail. We can not know about many things that could happen inside our bodies which could change our entire way of life. Such malfunctions can even bring about sudden unexpected death. Now I would not recommend that anyone should worry about what could happen, but rather should be aware that such things are possible. Therefore we should live so that our soul's security is never in doubt. The secret of living in this manner is a daily walk with the Lord—a close personal relationship.

A second reason for living close to God each day is known only to Christians. This is the certainty that Christ will come again to earth. When, we cannot say; but we do know this coming is a day closer with each passing day. There are those who would tell us that Christ cannot come until certain things come to pass. They may be right, but one should never postpone a decision for Christ on this basis for once again there is no assurance that he will live long enough "to be ready" to follow Christ.

It would seem that the Apostle Paul was not looking for Christ to come in the far distant future, but at any moment. To be sure he wrote "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition..." (II Thessalonians 2:3) However, he also said, "For the mystery of iniquity doth already work..." (II Thessalonians 2:7) Concerning the coming of Jesus, Paul also tells us, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in

the air; and so shall we ever be with the Lord."
(I Thessalonians 4:15-17) If Paul was looking for the return of the Lord, how much more should we be ready.

Today there are those who would tell us that Christ was a good man who taught us how to live together in peace and harmony. However, they would deny that Christ is the Son of God or that He is coming again. Some who call themselves Christians feel that the good news is a "social gospel" but deny Christ's second coming as a real event in the future. Peter foresaw this and said, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? (II Peter 3:3,4) It would be well to read this whole chapter for it concerns Christ's coming to judgement. In it Peter says, "The Lord is not slack concerning his promise," (II Peter 3:9) and "the day of the Lord will come as a thief in the night," (II Peter 3:10) In instructing Timothy, Paul gives much good information but I Timothy 4:1-7 and II Timothy 3:1-9 deal especially with the last time.

Jesus Himself has told us some of the signs which will precede His return. Those who are interested in His second coming have no doubt read many times Matthew 24 and Luke 21.

Bearing in mind the fact that our time on earth is short, what are we doing about our salvation? What have we done to spread the good news of salvation to others? Just suppose that we have only one more day for a moment:

One more day to read the Bible...

One more day to pray...

One more day to spread the gospel...

One more day to walk with Jesus...

or: Just another day to waste!

The time on earth which we have is one of our most precious assets. What we do with it may have a profound effect on our eternal life and that of others. What will you be doing tomorrow?

—Glen W. Shirk, M.D.
Stockton, California

FROM FAITH TO FAITH

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Romans 1:16,17)

In the closing comment of these two verses, we have a sublime outlook: our course, our journey through this life vividly begun, upheld through life, and waiting at our journey's end—faith. The entire Christian venture has this great power and virtue woven and enhanced all along life's journey. No one can travel long or be successful in the journey in life to life beyond without this divine, God-given principle.

At the beginning of our walk with God, do we not read: "For without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." (Hebrews 11:6) So indeed we start "from faith," and what a wonderful start it is!

Faith cleans up all the past rubbish of our lives, for it puts us on the right track, even as we read of the prodigal son, deep in sin, away from his father's house, his goods all wasted, and in a manner living with beings that had nothing to offer him but "husks." His faith began in the time of his want. "I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." (Luke 15:18,19) He had faith his father would forgive him, and so it proved. His father loved his wayward son, went to meet him when he saw him coming, stopped him before he made his request after confession, by embracing him, and joyfully forgave him all.

We also in like conditions have encouragement for we read, "Draw nigh to God, and he will draw nigh to you." (James 4:8)

So it has been the blessed experience, to start with faith drawing nearer and nearer to God, for He also sees us coming, and comes to meet us. He also gives us these words: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23)

This is part of the Christian's walk on the way to glory, and faith goes along for we read: "For we walk by faith, not by sight." ((II Corinthians 5:7)

O for the vision faith can give
Exceeds our natural seeing;
Quickens in us the way to live
And shows of our well-being.

By trusting in the living Word
To follow Christ our Saviour
And keeping near our living Lord
To gain His gracious favor.

And so onward through life we go, and faith opens up the way step by step—our very life depends on this divine principle for, the last part of our text reads: "The just shall live by faith." How wonderful is this renewing reviewing in our daily life, opening up to us the way to glory, projecting far into the future, enlivening in us the promises of God by pointing to God's Holy Word. By this divine principle is opened up the grand opportunity to use all the Christian graces, and so wonderfully combining faith, hope and charity together.

"We hope for that we see not," and love so amazingly motivates faith as we read: "faith which worketh by love." (Galatians 5:6) Here we have the ultimate of faith to work in the believers as we read: "Seest thou how faith wrought with his works, and by works was faith made perfect? (James 2:22) Ah yes, faith works by love, and we can have perfect faith that we will at last be joined together with the mighty power of God, that it is God which worketh in you, both to will, and to do of His good pleasure. (Philippians 2:13)

Life becomes nearer heaven when we have also the purifying hope within us. (I John 3:3) Perfect faith, purifying hope and perfect love.

So time becomes vivid to us as we journey on under the blessings of God who also has assured us by the wonderful experience of His own—His loved ones. At the beginning, one of them said: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)

Travel indeed becomes a pleasure in these beautiful surroundings, with each step forward, nearing the close of life, nearing perfection, when all that annoys, . . . destroys and obstructs will vanish in the perfect eternal day.

So with these and other wonderful aids and the guidance of the Holy Spirit, we can be ready to live, ready to die. "Whether we live therefore, or die, we are the Lord's." (Romans 14:8) So nearing the end of life's journey we come to the end of the way; there stands faith, pointing beyond the river to the Happy Land! From faith to faith!

From faith to faith, the living way,
The way of onward going;
Begin with faith at starting day,
And so begin our knowing.

From faith to faith by pressing on
The pathway shining clearer,
We go from darkness to the dawn,
And daily drawing nearer.

We walk by faith, and not by sight,
Light to each step revealing;
As we press onward for the right,
We have the "presence" feeling.

A guiding hand to pointing Star,
Daystar in heart arising,
Behold the promised land afar,
The prospect journey sizing.

Faith bears us on, explores the road
To distant prospects viewing;

Adjusts the weight of heavy load,
By constant strength renewing.

And as we come to River wide,
We come to faith bystanding;
Pointing beyond the swelling tide
To Canaan's happy landing.

Next: JUDGMENT BEGINS —J. I. Cover

EDITORIAL: TIME: WILL WE WASTE IT?

Another year has passed and again we are reminded that time does not wait; it ever moves on in the direction of Eternity. How we waste it or save it is up to us. An old man once said, "I wasted time and now it doth waste me." The wise man Solomon wrote, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." But how easy it is to waste time—to put off till later the things that we know are best for us. "Procrastination is the thief of time."

One of the greatest tragedies in recent history was so because of the wasting of vital time. This was the sinking of the great Titanic on her maiden voyage from Southampton to New York. The huge ocean liner was 882½ feet long and had a displacement of 66,000 tons! It could carry 3000 passengers—the biggest, safest ship of its time. On the Sunday night of April 14, 1912 the Titanic was plowing through ice cold water on a northern route across the Atlantic. It was carrying 2208 passengers—many of them wealthy—from England, the United States and other countries. They were travelling through ice berg-littered waters, but what did that matter? The Titanic was unsinkable. One crewman had remarked to a passenger, "God Himself could not sink this ship!"

At 11:40 on Sunday night, the Titanic struck a huge iceberg that tore a 300 foot gash in her side and opened the first six watertight compartments. Two hours and forty minutes later she sank and 1503 of the 2208 people aboard drowned. Only 705 survived.

One great mistake was made in supplying only twenty lifeboats capable of carrying just 1178 passengers. But perhaps a sadder mistake was the failure of many to accept the fact that the ship was sinking. The huge ship seemed so much safer than the small lifeboats that many refused the only means of escape and slowed the evacuation process. Consequently the lifeboats were launched with little more than half the number of people they were made to carry. They wasted their vital time and many (nearly all those left on the ship) perished in the icy water.

On the other hand, when the people realized the ship was sinking for sure and that the last few lifeboats were leaving and were the only way of escape, they rushed to fill the boats. The crew had to bodily remove some and threaten others to allow the women and children to escape first.

We too are on a sinking ship. God has pronounced a sentence of doom on this world. "The world passeth away and the lusts thereof..." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a loud noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10) We must flee for refuge to the Rock of Ages and urge others there also. We cannot afford to be involved and attached to something that is not safe and lasting. Today many are trusting lodges and clubs with their "good works" outside of Christ. They are trusting science and education that profess to know more than God's Word. They trust in the vain reasoning that "a million people can't be wrong." But the Bible says, "...Yea, let God be true, but every man a liar..." (Romans 3:4) When this world goes down, there is no salvation outside of the Lord Jesus Christ.

Peter's letter continues, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dis-

solved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The way of deliverance is clear. The Lord Jesus Christ says "Come unto me..."

But in 1972 we find ourselves in the midst of wealth and complacency, as were the travellers on the Titanic. The world looks pretty solid, and perhaps the way of the cross looks risky to some and like too much trouble to others. But now is the time to act. 1972 is the present and our time of opportunity. Let us not delay to make our calling and election sure. And let us urge others, too, to flee to Jesus Christ for refuge and safety. There is no time to waste. "Behold, now is the accepted time; behold now is the day of salvation." "Today if ye will hear his voice, harden not your hearts." —L.C.

15 GREATEST THINGS IN LIFE

My greatest loss...To lose my soul.
 My greatest gain...Christ my Saviour.
 My greatest object...To glorify God.
 My greatest prize... A crown of glory.
 My greatest work...To win souls for Christ.
 My greatest joy...The joy of God's salvation.
 My greatest inheritance...Heaven and its glories.
 My greatest victory...Over death through Christ.
 My greatest neglect...To neglect so great salvation.
 My greatest crime...To reject Christ, the only Saviour.
 My greatest privilege...Power to become a son of God.
 My greatest bargain...The loss of all things to win Christ.
 My greatest profit...Godliness in this life and that to come.
 My greatest peace...The peace that passeth understanding.
 My greatest knowledge...To know God in Jesus Christ whom He hath sent.

Selected by Leona Miller

PETER

Simon Peter is one of the strongest and most colorful characters in the New Testament. He was the author of both the epistles which bear his name.

Peter was like some of us; he spoke before he thought. But often his statements made on the spur of the moment were correct and wonderful. How it must have thrilled Christ to hear Peter say, "Thou art the Christ, the Son of the living God." Of course, Christ's reply states that Peter was speaking under the inspiration of God. Christ also indicates that this statement is the rock on which Christ builds His Church.

Peter was one of the eyewitnesses of Jesus' transfiguration which he brings out in his second epistle, verses 16, 17 and 18 of the first chapter. Then after all this, how he could deny his Master and swear that he did not even know Him is difficult to understand. However, after Christ's resurrection, Peter was a changed man. He did not let his awful denial keep him from becoming a fearless and great leader. And yet he made one mistake on which it was necessary for Paul to rebuke him. (Galatians 2:12-16)

The two books written by Peter were written while he was a prisoner in Rome at the same time Paul was a prisoner there in A.D. 64. This is indicated by Peter's use of the word "Babylon" which was the name for Rome used by the apostles. Here he no doubt suffered crucifixion or at least was martyred by Nero as was also Paul and many other Christians.

The lesson we learn from Peter is: though we make mistakes and sin we can still confess and receive pardon from God and go on with a firm faith and determination to, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever, Amen." (II Peter 3:18)

—Guy Hootman

Salida, California

HISTORICAL

For a series of historical articles we have chosen selections from "Letters From Bible Lands" by D. L. Miller. He was a preacher in the Brethren Church who travelled in 1883 and 1884 and wrote descriptive letters back to his friends at home. In reading this series, bear in mind that it was written nearly 100 years ago so populations and political situations may not be up to date. —L.C.

ATHENS

The modern city of Athens is as well built as many European cities, but the old part of the town is crowded with squalid buildings, and the streets are narrow, dirty, and sinuous. It has a population of about 65,000 souls, composed of Greeks, Albanians and Cretans...

In the new part of the city are to be found some very fine buildings, and one among the finest is that of Dr. Schliemann, the eminent archaeologist, who obtained great renown, and at the same time an immense fortune by unearthing the ancient city of Troy. His house is very large, and is built of fine white marble, decorated with many pieces of statuary of the same material. A fine, large museum nearby contains the many specimens of antiquity discovered by the Doctor. Many of them are said to be four thousand years old.

But the city of Athens owes its greatest importance and chief charm to the prominent place it holds in the history of Ancient Greece. It is surrounded by many ruins of its former greatness, which have been the wonder and admiration of all who have seen them for centuries past. It has also a further, and more special interest, aside from its ruins, to every Christian, as being one among the ancient cities visited by the apostle Paul in his extended missionary work. Here upon Mars' Hill, the great apostle of the Gentiles preached to the Athenians, one of the boldest sermons on record.

Before describing this, however, we will look at some of the ancient ruins. The first place visited is

called the Stadium. Here the ancient Greeks celebrated the Olympic games, consisting in part of wrestling, trials of strength, jumping, and running foot-races, etc. It is undoubtedly to these races of the Greeks that Paul refers in I Cor. 9:24-27. The form and size of the Stadium may be understood, by supposing that an abrupt hill rising on a level plain to the height of fifty feet, had carried into it an opening, or excavation, on a level with the plain, 650 feet long and 106 feet wide. This opening was partially natural, but for the most part had to be dug out. The hills, in the shape of an elliptic, sloping upward and backward from the race-course of the above dimensions, were covered with tiers of marble seats, and were numerous enough to accommodate 50,000 spectators; whilst in the large arena below the games took place.

This place was founded by Lycurgus, 350 years before Christ. Some of the marble used for seats is still to be seen, but the most of it has been burned into lime, and used in the construction of modern Athens.

The next place visited was the ruins of the temple of Jupiter Olympus. This was one of the largest and finest of the old Greek temples. When in a perfect state, it was 380 feet long and 184 feet wide, and was surrounded by 120 Corinthian columns, each 64 feet high and $7\frac{1}{4}$ feet in diameter, all constructed of the finest white marble. It was commenced by Antiochus, King of Syria, 174 B.C., and completed by Hadrian, A.D. 135. Of this old temple, there are only remaining now, sixteen of the marble columns to mark the place of its former magnificence. One of these was thrown down by a gale in 1852, and one can form a better idea of the immense mass of stone as it lies on the ground, 64 feet long, and $7\frac{1}{4}$ feet high. In this temple, Jupiter or Zeus, the principal god of the Greeks was worshiped.

Leaving the temple of Jupiter Olympus, we pass through Hadrian's arch or gate-way, constructed in the second century of the Christian era, in honor of the Roman Emperor. It is 23 feet wide and 64 feet high and also built of marble. The Acropolis, however, is the most interesting place for ancient ruins. It is sit-

uated on a rocky hill which rises abruptly to the height of 150 feet out of the plain on which the ancient city stood. It was used as a citadel or fort and also contained many temples erected in honor of the favorite gods of the Athenians.

The platform on the summit of the hill is surrounded by walls built on the edge of the perpendicular rock, forming a circuit of nearly 7,000 feet. These walls are of great antiquity. Passing along the carriage road in order to reach the height, we see the ruins of two theatres. These have been recently excavated. The marble chairs used by the high priests are in a good state of preservation, each one having the name of its occupant inscribed upon it. The seats are arranged in a semi-circular form, tier after tier rising up the hill-side. The seats are all made of marble and were numerous enough to seat 30,000 people. The ancient Athenians were evidently much given to amusements.

In Acts 18:21 is to be found a slight reference to the character of these people when Paul was here; and judging from what one now sees of the extent of their places of amusements, one can well see that they were much given to idleness and play. Passing upward by the carriage way which circles around the south and east part of the hill, we came to the wall, supporting the old temple of Nike, and going around this, we stand before the Propylaea, the grand entrance to the Acropolis which, with its numerous temples and shrines, was aptly called by an old Grecian orator, a "votive offering to the gods."

To attempt to give a detailed description of these ruins would require much more space than can be devoted to it in this place. We shall merely glance at them hurriedly as we pass along. The gateway is divided into three portions, the central, and two wings. The main gateway was $61\frac{1}{2}$ feet in width and consists of two colonnades leading up to the gates. Here a number of fine Doric columns are to be seen, and lying on the ground are huge columns and blocks of marble, showing something of the extent of this vast, marble gateway when it was perfect. Entering the gate and ascending

by marble stairs, the platform of the rock on which the temples stood is reached.

Here are found the ruins of many temples, the most important being the Parthenon. These temples were built when the Greeks had carried art to its highest extent nearly 2,300 years ago, and one is surprised to see here walls built of huge blocks of marble so nicely fitted together and so solidly built that after the lapse of 23 centuries, it is impossible to insert the point of a cambric needle into the joints.

Here on this hill there were, it is said, 100 temples and shrines devoted to the worship of the many gods of the Greeks. On every side, wherever one may turn, ruins are to be seen. The rocks are literally covered with blocks of marble, broken pieces of sculpture, much of it very finely executed, and huge marble columns which when all stood in their places, must have presented a wonderful scene of magnificence. In addition to what is seen here, many of the best-preserved, most valuable pieces of sculpture and works of art have been carried away. A large number are to be found in the British Museum. For the last hundred years, the civilized nations of Europe have been pillaging Athens and robbing her of her ancient works of art...

When Paul was in Athens, what we now see only as ruins was then in its full glory, and the worship of the many gods was in full tide. Socrates had protested against this multiplicity of gods and had been tried and condemned to death for heresy, no doubt through the influence of the priests who feared for their occupation; and so it has been in all ages of the world's history. Priestcraft has always been foremost in persecution.

(Continued next issue.) —By D. L. Miller

Life is like a highway,

And its milestones are the years,

And here and there is a toll-gate

Where you pay your way with tears.

Selected by Amos Baker

A SLEEPY BOY FALLS OUT A WINDOW Acts 20:7-12

Did you ever go to sleep in church? I know I did when I was a boy. Boys and girls aren't much different now from two thousand years ago.

The apostle Paul and several of his Christian friends had arrived in a city called Troas. It was an important sea port of Asia Minor. Here the ships came to trade from all over the world known at that time. This was the first place that the Bible tells us that the early Christians met together on the first day of the week which we call Sunday. Jesus arose from the grave on the first day of the week and this is why we worship on Sunday.

At that time the Christians did not have the New Testament as we have today, and they were anxious to learn how to live like Jesus. They didn't mind hearing long sermons. The Bible says as Paul wanted to leave Troas the next day, he continued speaking until midnight, teaching the people.

The building they were in had three different floors or balconies. A young man was sitting in an open window on the third floor. As Paul was a long time speaking, this boy got sleepy, just like boys do in church now. As he went to sleep, he tumbled backward out of the window and fell to the ground. The people in the house went out to see what had happened to him, and he was taken up dead. When Paul knew of it he went down to where the dead boy was and knelt down and put his arms around him. Then Paul said, "Don't worry for he is alive!"

I am sure Paul prayed to God that the young man be restored to life. Paul was a man who had great faith and the Lord answered his prayer.

Paul continued talking till morning and said goodbye to his friends in Troas. The Christians in Troas rejoiced that the young man had been brought back to life. Now they knew for sure that Paul was a man of God and that God would be with them.

—Rudolph Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

REJOICING IN HOPE (Romans 12:12)

Joyfully, joyfully onward I move,
Bound to the land of bright spirits above;
Angelic choristers, sing as I come—
Joyfully, joyfully haste to thy home!
Soon with my pilgrimage ended below,
Home to the land of bright spirits I go;
Pilgrim and stranger, no more shall I roam;
Joyfully, joyfully resting at home.

Friends fondly cherished, but passed on before;
Waiting, they watch me approaching the shore;
Singing to cheer me through death's chilling gloom:
Joyfully, joyfully, haste to thy home.
Sounds of sweet melody fall on my ear;
Harps of the blessed, your voices I hear!
Rings with the harmony heaven's high dome—
Joyfully, joyfully haste to thy home.

Death, with thy weapons of war, lay me low,
Strike king of terrors! I fear not thy blow;
Jesus hath broken the bars of the tomb!
Joyfully, joyfully will I go home.
Bright will the morn of eternity dawn,
Death shall be banished, his scepter be gone;
Joyfully, then, shall I witness his doom,
Joyfully, joyfully, safely at home.

Selected by a reader.

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CHURCH MEMBERSHIP

When we think of a church member we like to think that it is someone who has accepted Christ as his personal Saviour; one whose life is governed by the Holy Spirit; one who is not carried about by this world's fads and fashions; one who is willing to suffer wrong; one who bears no malice or ill will toward anyone; one whose life is open before all men; one who has a burden for lost souls; one who deploras sin in any way, regardless of when or where it is committed, and many more virtues of this kind.

There are many church members today who do not live this kind of life. No doubt the reason for this is that many become church members with the wrong motive. It is quite evident that men become church members for various reasons. Some say it helps their business, or that someone has told them to, or that it is popular, or because most of their friends are joining church, or maybe they reach a certain age and they think it's time to join church, or that it will make their obituary sound better, and many more selfish motives. But there are some who become church members because they realize their lost condition, and feel the need of being a part of the body of Christ. They then become obedient to all His teachings. In being obedient we become members of the church through repentance, faith and baptism.

Some church members feel that church membership is the key to Heaven, but it only gives us access to the key. Most of the members of the seven churches of Asia felt that church membership was all that was necessary, but a few saw it differently and were justified.

Some church members feel that in a certain time of our lives we have the right to live in a worldly manner before settling down, and even encourage it. They say

that it is the way of getting it out of our system. But it is like one writer states: "We'd better settle up instead of down." And if we settle up, the idea of sowing wild oats and settling down will fade away. The scriptures teach us how to get rid of worldliness and sin. That is to receive Christ in our hearts and not more evil.

Some church members feel if we are baptized, wash one another's feet, practice the salutation, wear plain clothes and have a few more outward symbols, this is what will carry us through. These are all virtues a Christian will have. But if our life does not manifest a converted and God-centered life, these virtues are only form, and form without the Spirit is dead.

We hear some say they don't need to accept Christ and become church members. They feel they are just as good as lots of church members. This statement, no doubt, is often true. If it is true, it is too bad for both of them.

Some say we can be Christians without being members of the visible church. This is Satan's idea because he knows we can not hold out as individuals, and that the visible church is needed for the invisible church to function.

Someone has said that only ten percent of the church is what is keeping it alive. This figure may or may not be correct, but it should give us some food for thought.. When we think of Noah's time, also Lot's, the children of Israel's, and the seven churches of Asia, we believe the ten percent figure would be high. As in the days of Noah, so shall it be in the second coming of Christ. Let us watch and be ready.

—Kenneth Martin
Nappanee, Indiana

Choose the words you speak with care
Or use them loosely, if you dare.
Words are powerful tools that do
Bring back what you say, to you.

Selected by Charles and Leona Miller

JUDGMENT BEGINS

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator." (I Peter 4:17-19)

For the time is come that judgment must begin at the house of God. What kind of judgment? I believe it is the righteous judgment of God placed in the hands of those who belong to the house of God.

The house of God is evidently the church of God as Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18) The house or church of God is composed of individuals entering into covenant with God, professing to believe in Him, denouncing Satan and his kingdom, and covenanting with God to be faithful unto death.

God warned His people of impending persecution. He says, "Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." (Matthew 5:10,11) "Yea, all that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3:12)

On account of this strong effort against the church by Satan, I believe judgment must begin at the house of God and will continue so long as God permits this persecution.

I believe that the judgment referred to is the divine judgment of God placed in the hands of true children, for them to judge their attitude and deportment under every attack of Satan, and it continues down through the ages until Jesus comes, and is not limited to a

time now past.

It should be counted a great honor that God has placed into His children's hands to be partakers of this true judgment, not indeed that we are to judge others but ourselves, that we may use self examination, then judgment; then if we have erred or yielded under Satan's attack, to ask pardon of God.

If then God has demanded judgment upon His people, what about the rest? Peter says, "If it first begin at us, what shall the end be of them that obey not the gospel of God?"

The judgment of God is placed in the hands of all Christians as Paul says, "For if we judge ourselves we should not be judged, But when we are judged we are chastened of the Lord, that we should not be condemned with the world." (I Corinthians 11:31,32) About those who obey not the gospel from the first who heard the gospel to the last, Peter says, "What shall the end be of them that obey not the gospel of God?" We know the answer for Jesus says, "Whosoever shall fall upon this stone (the judgment of God) shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:44, Luke 20:18)

Therefore it is the privilege and duty of every Christian to use this judgment of God upon themselves, though the occasion of its use is always: how we have behaved ourselves under temptation or persecution.

This verse 17 in I Peter 4 is so closely woven with the following verses 18 and 19 that we will try to comment on these verses later.

The judgment of the Lord is sure,
The judgment of the Lord is pure;
And all who use this way of grace,
Can find the favor of His face.

The judgment of the Lord we own,
It shows we cannot work alone,
To run with ease the Christian race,
And gain the favor of His grace.

We must be true to God above,
And gain the grace of purest love;
We judge our actions by His Word,
And own the justice of our Lord.

We walk by faith, and not by sight,
Are sure His way is always right,
And when we fail to know the way,
To come to God, our life and stay.

Confess our faults and be contrite
And be in favor for the right;
Though Satan tempts, he cannot win
If we to God confess our sin.

God helps His children to move on,
Till daylight comes and tempests gone;
God helps us conquer in the fight,
Revere the way, the path of right.

—J. I. Cover
Sonora, California

Next: SCARCELY BE SAVED

EDITORIAL. . .

Today we hear a lot about ecology—the science of the relation of organisms to their environment. Some even go on campaigns to promote the cause of clearing the air, keeping the pollution from our streams and lakes or eliminating the use of insecticides and poisons that do not "break down" and become impotent. These are good causes and at first glance would seem to demand that Christians everywhere rise and promote them. But let us find out what is most important for Christians and what should be our first concern.

No one likes smog, and we don't like to think of our children inheriting a polluted world. But let us be sure that our motives are right. One good motive would

be to have the most healthful situation for ourselves and our children to make healthy bodies to serve the Lord better. But for many the desire for a clean, balanced environment seems to be an extension of that materialism that is such a pitfall to Christians today. Our goals are not the highest if they are only to have a more pleasurable life. This does not indicate a longing for the life which is to come.

I believe it is wrong to dump sewerage into streams and to throw papers and litter along our highways. I believe Christians should be the first and strictest in their own conduct on these problems. But I also believe there are issues far better and more important that Christians should be promoting. To put our time, effort and means into spreading the Kingdom of God is our first responsibility here. All other issues should be secondary.

Some might say, "You have all these good things in this life (clear air and water, trees, room to move about, etc.) so of course you are not interested in campaigning for improvements and helping those who don't have them." I know we are blessed far above most in the world and I don't want to seem ungrateful. It is through God's goodness and mercy that we are blessed and not of our own merit. We do want to help but we would also like to put first things first. Jesus has promised that if we seek first the kingdom of God and His righteousness, all these things (clothes, food, drink—earthly blessings) shall be added unto us.

It seems that many of the present promoters of the better ecology are overlooking something far more important, and this is the kingdom of God and His righteousness. In the quest for cleaner air to breathe, perhaps we neglect to ask Him to "Breathe upon us Holy Spirit." In keeping the pollution from our water supply we may forget about the water of life that Jesus will give us. (John 4:14) In keeping the insecticides and poisons out of our food, we should not overlook the spiritual poison of false doctrine and filthy reading matter that is offered to us and our children at every

magazine stand

About the prime importance of following Jesus, a disciple once told Him, "Lord, suffer me first to go and bury my father." But Jesus said unto him, "Follow me; and let the dead bury their dead." (Matthew 8:22) Jesus knew better than anyone that the dead needed to be buried. But most important is to follow Him. We must place this before all earthy duties.

We have all read accounts of the faithful apostles and prophets and others that have suffered for the true faith. Many were cast into stinking prisons where there was no sanitation and food was the poorest available. Yet in the worst of ecological situations they still had faith in God that gave them the victory. So may we be. If our privileges were all taken away, what would be left? If we have spent our lives trying to clear our environment, have neglected the things of the Spirit and have lived only for the joys and pleasures to be found here, we will have nothing left when our earthly blessings are removed. But if we have sought earnestly for the kingdom of God and His righteousness, we can suffer the loss of all things as did the apostle Paul and still be more than conquerors through Him that loved us. —L.C.

JAMES

For those who admire practicality, James and the epistle he wrote holds a peculiar attraction. It is claimed by scholars to be the first of the books of the New Testament.

First, let us notice the introduction. The writer acknowledges the sovereignty of God and equally the sovereignty of Christ. Coming from Christ's own brother in the flesh who grew up with him and knew him intimately, who are we to doubt His diety? The letter is directed to Jewish Christians, for as yet Peter had not opened the door of salvation to the gentiles. Neither had Paul gotten any gentile converts.

James was undoubtedly a man of action. He literally

says, "Don't just talk, don't just stand there, do something." But he was also a man of faith and patience. He was not like some men of action who start working with a lot of enthusiasm and energy but soon tire and lose interest, for he says the happy man is the one who endures. He is the man who keeps working until the job is done and so has the satisfaction of knowing he has accomplished what he set out to do.

There are some who think James is trying to refute the doctrine of grace which Paul preached so earnestly, but scholars point out that Paul had not yet begun to preach when James wrote this letter. James does not teach salvation by works but salvation by grace as producing works. Another admirable teaching of James and a belief which he affirmed was the second coming of Christ.

—Guy Hootman
Salida, California

THIS YEAR

A new year is before us
Waiting to unfold—
The great unknown future
Which hasn't yet been told.

No one knows the future,
But history tells the past;
Therein lies the treasure
Of lessons that will last.

No book can give a lesson
So thorough and precise
As former seeming failures
Which tend to make us wise.

Let's use our past experience
Throughout the coming year
To help us grow in wisdom
And make our judgment clear.

Selected by Stella Flora

WHERE IS HAPPINESS?

Not in money—

Jay Gould, the American millionaire, had an enormous fortune. When dying, he said, "I suppose I am the most miserable man on earth."

Not in pleasure—

Lord Byron lived a life of pleasure and ease. He wrote: "The worm, the canker, and grief are mine alone."

Not in military glory—

Alexander the Great conquered the known world in his day. Then he wept, "There are no more worlds to conquer."

Not in political power—

William Tweed became the brilliant boss of Tammany Hall and ruled New York City. He said; "My life has been a failure in everything."

Not in unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in position and fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Where is happiness?

The answer is simple: in Christ alone. HE said: "Your heart shall rejoice, and your joy no man taketh from you."

"Whoso trusteth in the Lord, happy is he." (Proverbs 16:20)

In Christ is peace: "My peace I give unto you."
(John 14:27)

In Christ is comfort: "Let not your heart be troubled."
(John 14:27)

In Christ is fellowship: "I will never leave thee."
(Hebrews 13:5)

In Christ is Life: "He that believeth on the Son hath everlasting life." (John 3:36)

Selected from The Pearl of Great Price

THE BETTER THINGS

I do not ask for easy paths,
Along life's winding roads,
But for the promised grace and strength
To carry all its loads.

I do not ask for treasures here,
To hoard, decay, and rust,
But for the better things of life,
Humility and trust.

I do not ask for many friends,
But give me, Lord, the few
Whose loyalty and faithfulness
Are first of all, to You.

I ask not skies forever clear—
With one unbroken calm,
But in each ill that overtakes
To know Thy healing balm.

I do not ask for honor, fame,
While life's short race I run,
But for a will to do Thy will
And then—Thy glad "well done."

—Selected

TIME

Time was—is past: thou canst not it recall;
Time is—thou hast: employ the portion small.
Time future is not and may never be:
Time present is the only time for thee.

(II Cor. 6:2) —Neighborhod Notes

HISTORICAL

ATHENS (Continued)

By D. L. Miller

Coming down from the Acropolis, we visited in succession the Pnyx, the Temple of Theseus and finally, Mars' Hill. The Pnyx is supposed to be the place where the Athenians held their public and political meetings. It is located on the hill-side, southwest of the citadel. Numerous seats are cut into the rock, and a large cube hewn out of the solid rock is called the Orator's Stage. From this stone it is probable the people heard the stirring eloquence of Pericles and Demosthenes.

The best-preserved building of ancient Athens is the Temple of Thesus. It was built 470 years before Christ and is remarkably well preserved. In the 7th century it was converted into a Christian church. In 1835 it was turned into a hospital, and it is now used as a museum and contains the laws of Solon engraved on marble slabs. The Temple, like all the old buildings, is constructed of the finest Pentelican marble, and here again can be seen the fine work of the ancients. In the lower courses of the wall the marble blocks are eight feet long, three feet wide, and three feet thick and these huge blocks are so nicely fitted together and were laid so firmly that now, after many centuries have passed away since they were put in place, it is, in some places, almost impossible to discover the place where they are joined.

East of this Temple was the large market-place, where Paul disputed daily with the people. This was an excellent place to see the people for here they congregated every day. Here is to be seen an ancient marble structure called the market-gate. Four Doric columns $4\frac{1}{2}$ feet in diameter and 28 feet high support the architrave and pediment. It is also of marble. Inside and near by the gateway stands a stone tablet about 12 feet high, 2 feet wide, and one foot thick, one side of

which is cut full of Greek characters. This stone is in the marketplace and the engraving on it gives the lawful price to be charged by the sellers for oil and other commodities.

Not far from the marketplace stands an old ruin supposed to be the place where the altar dedicated "TO THE UNKNOWN GOD" stood; at least it is pointed out by the guide as being the exact spot.

We now go up to Mars' Hill which still retains its ancient name. It is a rocky bluff rising to the height of 40 feet above the plain at the east and north end and side; to the west it slopes gradually down to the level of the surrounding country. It is sometimes called by the Greek name Areopagus as well as Mars' Hill. (Acts 17)

According to an ancient Greek legend, their god, Ares or Mars, was tried here by a court of the twelve gods to answer to the charge of murder. From this event it took its name. Here the Athenian court of the Areopagites, the highest judicial tribunal in Athens, held its nocturnal sessions. The judges were taken from the best families in Athens, and were appointed for life. They held in their hands the highest power in the State. It was this court that condemned Socrates for teaching the doctrine of one God, and had him put to death...

Today, March 4th, we spent some time on the hill alone. Never before have we read with so much interest the 17th of Acts giving a record of Paul's preaching in Athens on Mars' Hill where we are now writing using a stone for a desk. To stand here on the very ground where he stood, on this solid granite hill, which the lapse of 19 centuries that have passed over it, has not materially changed, since the day that the great Apostle of the Gentiles proclaimed the gospel to the idolatrous city from its midst, is to gain a new and strangely vivid interest in the man and in the words he uttered. Of course we always had an interest in the words, but the scene was far away, both in time and in space, and it never impressed us as it does now that we are brought face to face with the very spot where it was enacted.

Then, too, surrounded on every hand by the ruins of the old idolatrous worship, and knowing fully the conditions that existed, one is prepared to appreciate fully, the boldness, the force and the appropriate fitness of his words to the men of Athens.

As he stood in the midst of Mars' Hill, before him arose the mighty Acropolis with its temples dedicated to a hundred gods. Towering above all could be seen the great golden and ivory statue of the goddess Minerva. Back of this stood the massive marble columns and firm walls of the magnificent temple of Olympus. To his right hand, a few hundred yards away, the eye fell upon the temple of Theseus, and a little farther away, stood the altar with the inscription, "TO THE UNKNOWN GOD," the words of Paul's text on that day, whilst, to his left, the range of hills was covered with small temples and shrines.

Let him look which way he would, his eyes fell upon the evidences of the idolatry and superstition of the people. No wonder his great soul burned within him as he saw how utterly the city was given up to idolatry, ignorantly worshiping shrines and images; and as he stood before the highest judicial tribunal of Athens, before judges, statesmen, philosophers, orators, and the chief men of the city, he boldly, without the fear of man or earthly power, uttered the first words of that wonderful sermon, "Ye men of Athens, I perceive that in all things ye are too superstitious." Think of the language addressed to those who prided themselves on their wisdom, their knowledge, and their philosophy; for the city of Athens stood foremost among the cities of the world in respect to these things. But the Apostle spared not their philosophy, but told them some plain truths in his short sermon. He had been among them some days, and had seen their fine temples and works of art, and he exclaimed, "We ought not to think that the Godhead is like unto gold, or silver, graven by art and man's device."

The sermon contained in Acts 17:22-31, is not a long one, but it is full of the grand truths of Christian

philosophy. It sets forth the doctrine of the general brotherhood of the human race in strong and unmistakable words. It shows, too, that Paul who was a Jew was well acquainted with the Greek language, and also that he had a knowledge of their literature, for he brings up one of their own poets to prove his position; and it shows, above all, the fearlessness and boldness of the great Apostle in preaching the Word. Well might he say that his preaching was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He spoke not to please the Athenians, but to tell them the unvarnished truth, and the world needs many just such preachers today.

A short distance north-east of Mars' Hill is the ancient Athenian cemetery. For many years its existence was entirely unknown; but, in digging, some old remains were found. This led to an excavation, and many of the tombs of the old Greeks were found. Tombstones and monuments much the same as those to be seen in American cemeteries, are found here. Many of the old graves have been opened, but the bodies have long since mouldered to dust. In the graves are to be found ornaments, tear-bottles, small lamps, and a small vessel used to blow into by which a kind of wailing, moaning sound was produced. The friends of the deceased carried these things in the procession as they followed their dead to the grave, and then deposited them in the coffin. They are offered for sale here now on every side.

—Letters from Bible Lands

COMMUNION NOTICE

The Salida Congregation have agreed, the Lord willing, to hold our spring Love Feast on March 18th and 19th of this year. A hearty invitation and welcome is extended to members and friends to attend.

—Daniel F. Wolf

CHILDREN'S PAGE

A BOY SAVES PAUL'S LIFE Acts 23:12-33

The apostle Paul had been taken prisoner for teaching the people about Jesus. More than forty men had made a vow that they wouldn't eat or drink till they had killed this apostle. They had made an agreement with the elders and chief priests of the Jews to have the Roman captain send Paul to their council.

A boy who was a nephew of Paul had overheard that these men had planned to kill him. As fast as he could he came to the castle where Paul was held prisoner and told him what he had heard. Paul called to the soldier who was guarding him and asked if he would take his nephew to the chief captain as he had something important to tell him.

The guard took the boy and brought him to the Roman captain who took him by his hand to a place where he could talk where no one else could hear them. Then he asked Paul's nephew, "What is it that you wish to tell me?"

The boy answered, "The Jews have agreed to have you bring Paul down tomorrow into the council, but don't do what they ask because there are more than forty men who will lie in wait for him; for they have bound themselves with an oath that they will neither eat nor drink till they have killed Paul."

Then the captain replied, "Go, but don't tell anyone what you have shown me." The captain called two soldiers to him and said, "Make ready two hundred soldiers and seventy horsemen and two hundred spearmen to go by nine o'clock tonight. Be sure Paul has a beast to ride on, and deliver him safe to Felix, the governor."

The soldiers delivered Paul to the Roman governor as they were commanded. A boy had saved the life of his uncle. God had told Paul the night before, "Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome."

God had used this boy to help carry out His plan for the apostle Paul. I wonder how long those forty men went without eating and drinking, don't you?

—Rudolph Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

O PERFECT LIFE OF LOVE

O perfect life of love!

All, all is finished now;

All that He left His throne above

To do for us below.

No work is left undone

Of all the Father willed;

His toil, His sorrows, one by one,

The Scripture have fulfilled.

And on His thorn-crowned head,

And on His sinless soul,

Our sins in all their guilt were laid,

That He might make us whole.

In every time of need,

Before the judgment throne,

Thy work, O Lamb of God, I'll plead,

Thy merits, not my own.

Yet work, O Lord, in me,

As Thou for me hast wrought;

And let my love the answer be

To grace Thy love has brought.

—Henry W. Baker

Church Hymnal

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SEPARATION

The doctrine of separation is found throughout the Bible. It was the first act of creation, as recorded in Genesis 1:4, "And God divided the light from the darkness." Separation is choice. Every time we make a choice, we recognize and apply the principle of separation. Its opposite is "amalgamation" or "without distinction," as stated in Genesis 1:2, "And the earth was WITHOUT FORM and VOID, and darkness was upon the face of the deep." The last act of God in the separation of material things, recorded in the Bible, is found in Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away..."

Many other instances of the separation of things which God created could be cited from the holy scriptures, such as all the living creatures: each was created "after their kind," i.e. SEPARATE from other kinds. Under the Mosaic law the Lord was particular that His people should know and recognize that there was a difference between the CLEAN and the UNCLEAN (beasts). But in this article we are particularly concerned with the Biblical doctrine of SEPARATION as it pertains to the people of God.

God is holy (separate) from all unholy spirits or beings, and requires His people to be holy: "Ye shall therefore be holy, for I am holy." (Leviticus 11:45) Of Jesus Christ it is said, that He was "harmless, undefiled, and separate from sinners, and made higher than the heavens." (Hebrews 7:26)

Separation, to be virtuous, must be for cause and not merely for its own sake or to be alone. "Alone" is said to be the most cruel word in any language. Man was created to be a social being, and God saw that it was not good that man should be alone. Nor is separa-

tion for selfish reasons scriptural, as stated in Jude 19, "These be they who separate themselves, sensual, having not the Spirit."

Separation was both a condition and a result of the children of Israel becoming the people of God. For although they were under the promise which God made to Abraham, they were not actually reckoned as God's chosen people until after they were redeemed from Egypt and brought under the covenant of Sinai, as indicated by the following scriptures: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people... and ye shall be unto me a kingdom of priests and an holy nation." (Exodus 1:5) "Thou hast avouched the Lord THIS DAY to be thy God... and the Lord hath avouched thee THIS DAY to be his peculiar (separate) people as he hath promised thee." (Deuteronomy 26:17) "Take heed and hearken O Israel; THIS DAY thou art become the people of the Lord thy God." (Deut. 27:9,10) "That thou shouldest enter into a covenant with the Lord thy God, and into the oath which the Lord thy God maketh with thee THIS DAY. That he may establish thee TODAY for a people unto himself, that he may be unto thee a God." (Deut. 29:12,13) "For thou didst separate them from among all the people of the earth, to be thine inheritance... when thou broughtest our fathers out of Egypt, O Lord God." (I Kings 8:53)

This seems to be a perfect analogy of the condition by which a penitent sinner may become a child of God, and obtain salvation through Jesus Christ. For although the atonement was made by Jesus Christ on the cross of Calvary, and all men were thereby set free from the bondage of sin (Romans 5:8-10, II Corinthians 5:14-15), yet they may not become children of God and obtain the promised salvation until they are joined to Christ in the "New Covenant" and share in His death and resurrection through faith and obedience in baptism as He has ordained: "For ye are all the children of God by faith in Christ Jesus, For as many of you as have been baptized into Christ have put on Christ... And if ye be

Christ's, then are ye Abraham's seed and heirs according to the promise." (Galations 3:26-29) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:3-6)

These scriptures in both the Old and New Testaments clearly teach a SEPARATION. But it is a separation like the marriage state; it is a separation from one state or bond to be JOINED TO another. The marriage is a most exclusive separation, It is being separated from one or many unto another. It is a true pattern of Christian separation, i.e. "Separated unto God in Christ." "For we are members of his body, of his flesh, and of his bones... This is a great mystery: but I speak concerning Christ and the Church." (Ephesians 5:32) To be joined in marriage to more than one (man or woman) at the same time is "adultery"—it is without distinction of affection or obligation.

The kindgom of God and the kingdoms of this world are essentially and fundamentally different in origin, purpose and destiny; as also its laws and attachments: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Satan is called the "god of this world" and "prince of this world." And to be joined to the body of Christ and the body of Satan at the same time would be without distinction of affection or obligation, and would be spiritual "adultery."

Satan's chief strategy in his warfare against God and His people is to present himself as a partner in the fellowship and affairs of God's people. He is re-

presented in Isaiah 14:14 as saying, "I will be LIKE the Most High." In Job 1:6, when the sons of God presented themselves before the Lord, Satan came also among them." Also we read in II Corinthians 11:14 of "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also are transformed as the ministers of righteousness."

This revealed iniquitous character of Satan may well be the reason Jesus would not allow the "devils" to witness for Him when He was here, that they might not claim any partnership in His ministry. For He had come "that he might destroy the works of the devil."

God began the separation of the peoples of the earth when He called Abraham to separate himself from his

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

—Psalm 139:23,24

country and kindred, and promised to make of him a great nation with whom he would establish an everlasting covenant relationship, to be their God and they should be His people; thus indicating that not all the people of the earth would be His children. This "Separation unto God" is often described in the Bible by another term: "Sanctification" which apparently has the same meaning.

Apparently all Bible students recognize that there is, in fact, a fundamental difference between the people of God and those of the world who are not His people. But many who recognize this fact appear unwilling to signify it in any visible manner, and refuse to separate themselves from the organizations and governments of this world—and its warfare. We are convinced that the people of the world are not opposed to the principle of separation, but they do not consent to God's application of that principle as revealed in both the Old and New Testaments.

The origin and goal of the Christian is different, and thus the faith and hope is different. And that difference must be expressed in a life that is different. The natural body is the means of expression for the spirit and soul which dwells within it. So also in the body of Christ, the church, the children of God give expression to the Spirit of God dwelling within them, showing a difference between the people of God and the people of the world, Nonconformity to the world signifies this difference. It is not, in itself, the difference, but it SIGNIFIES the difference which in fact exists in all who are TRANSFORMED by the renewing of the mind. People are not afraid to be different if they have something to be different for. In fact they want to be different from the indistinguishable or indistinctive. Exclusiveness is popular in the world, as witnessed by the many lodges and professional trades organizations.

The New Testament demands separation the same as the Old, but under a different law—the law of liberty. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Galatians 5:1) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2) "Ye cannot drink the cup of the Lord and the cup of devils. (I Corinthians 10:21) And, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." (II Corinthians 6:14-18) "But ye are a chosen generation, a royal priesthood,

an holy nation, a peculiar people; That ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (I Peter 2:9)

The final separation is recorded in Revelation 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

—D. F. Wolf

Modesto, California

THE CHURCH

Having heard a message on the subject of "The Church" I am impressed with some thoughts on this same subject. It was brought out that the Lord has made provision for our salvation, and that it is His will that we should receive this gift. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

His call has gone out to all men, "Come unto me all ye that labor and are heavy laden and I will give you rest."

He has done His part and even suffered and died for us that we may be among the "called, chosen, and faithful." The call has gone out to all. Now if we answer the call to enter the vocation or service of the Lord, repenting of our sins, believing on the Lord, accepting the faith He taught, and receiving His baptism; then we each become one of the "chosen," but we will only be accounted as one of the "faithful" if we heed the apostle's words as he says, "I therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called." In this walk we will need to put away some things we would formerly

have considered all right. The apostle says, "This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, etc." We must "put off the old man with his deeds," and deny the fleshly desires, and "put on the new man which after God is created in righteousness and true holiness."

It isn't very likely that any of us will go out and murder someone or commit other such gross things, but oh how careful we should be about the little things which we often think don't seem so bad. Many of these things are condemned as strongly by the Word as the more gross things. How easy it is to let a little corrupt communication slip out of our mouth, or to harbor a little bit of bitterness, or envy, or maybe even to begin to follow after some of the fashions of the world. Brethren, only if we continually strive to overcome these little things, and rather to exercise in the virtues spoken of in II Peter 1:5-7 can we hope to be a part of Christ's Church. One hymn says:

Many are the Lord's professors,
Many to the shrine do go;
But how many real possessers,
He, the Lord, doth only know.

Many have of heaven spoken,
But not all have started fair;
And because the rules are broken,
Many fail to enter there.

Let us study the Lord's Word and strive to apply it to our daily lives so that we may be good lights to others and an encouragement to each other, and may the Lord grant us grace to be found among the faithful, is my prayer.

—James Beery
Mulberry, Indiana

BIRTH

COVER - A daughter, Sarah Louise, born to Leslie and Martha Cover of Sonora, California on March 14, 1972.

SCARCELY BE SAVED

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (I Peter 4:18)

This saying of Peter's has been the subject of much discussion by many down through the ages. These comments but add to those already expressed.

First, the righteous. I understand Peter is speaking of the class of believers as a whole and not to any particular time, but belonging to the work of salvation as a whole, and of a full salvation to all those who come to God and keep in the way all through life's journey. That is inclusive, we see, when used with "sinner" and "ungodly."

Second, the word "scarcely" used in this verse seems somewhat out of place when understood in our present acceptation of the word. Perhaps in the old English it had a different meaning. Surely in the Greek the meaning is plain to be synonymous with "with difficulty" or "hard labor," and in this meaning how well it harmonizes with the great plan of salvation.

First, let us consider the great difficulty in forming this great plan of Salvation. Sin had separated us from God, and nothing man could do would bridge that gulf. Our Heavenly Father had in His plan to forgive sin that man could come close to Him, but not without one to take the sinners' place and to be "made sin for us who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21)

Jesus suffered much in Gethsemane. His sweat was as it were great drops of blood falling to the ground. Through this great suffering He passed this hard labor by saying, "Thy will be done." He suffered greatly upon the cross. Was all this easy for Jesus? We think of the old hymn:

What did Thine only Son endure
Before I drew my breath?
What pain! what labor to secure
My soul from second death!

We cannot fully understand or comprehend the great work and difficulty Jesus endured to take the sinner's place!

Man often loves to sin. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. (Hebrews 7:26) Jesus did not love sin, but He loved the sinner dearly. He made the great important move to save, though it cost His life's blood. All this Jesus endured: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the Throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:2-3) Because Jesus endured all this difficulty and great labor, His great elevation was assured, and man could be forgiven. "And so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:21)

Second: Paul preached "that we must through much tribulation enter the kingdom of God." (Acts 14:22) Jesus says, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) And again, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (I Timothy 6:12)

Many times the word "overcome" is used: "overcome the world," "to him that overcometh," "And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." (Revelation 12:11) All Christians gone before have overcome the world and gone to their reward.

The words "trial," "suffering," "warfare," "fighting the good fight of faith," all bring to our understanding the effort, the difficulty, encountered along the way. This helps us "abhor that which is evil, and cleave to that which is good." Yet, were it not for the grace of God, His forgiving, loving kindness, where would Peter have been? Where would we all be? or how

would we get through to heaven?

Where shall the ungodly and the sinner appear? "And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which is the book of Life: and the dead were judged out of those things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

All trials great they overcame,
Were faithful to the living Lamb;
To reign with Christ a thousand years,
And God shall wipe away all tears.

See earth and heaven pass away,
Yet God shall be their life and stay;
New heaven and new earth be born
And usher in eternal morn.

New city bright come into view
When God shall make all things anew,
And come to earth on mountain great
And be the ransome's new estate.

All evil things have passed away;
Eternal light, eternal day,
The Tree of Life, the Great White Throne,
Where God shall gather all His own.

J. I. Cover
Sonora, California

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Jesus' words, Matthew 7:21

HISTORICAL

SMYRNA

By D. L. Miller

At five o'clock in the evening we reached Smyrna where we are now writing. We spend two days here to visit two of the seven churches in Asia, Smyrna and Ephesus. Smyrna is today one of the chief cities of Asia Minor, and enjoys a large trade. It is connected with two lines of railroad to the interior of the country, one of which runs to Ephesus...

In addition to the railroads, large caravans of camels, all heavily laden with raisins, wine, figs, almonds, opium and other commodities are constantly arriving. It is quite a singular sight to see the long trains of these patient and enduring beasts of burden moving quietly along, single file, carrying from four to six hundred pounds of freight. They have been aptly called "ships of the desert." They will cross the sandy deserts with a load of over 400 pounds, at the rate of thirty miles a day in the burning heat of summer, and require water only every third or fourth day. In the cooler months the animal will work for seven or eight days without water, and if grazing on green foliage without labor, will drink only once in a fortnight...

Today we saw several hundred of these animals traveling along, heavily laden. In one caravan alone there were over sixty. They come close up to the wharf, quietly kneel and are relieved of their burdens, and again receive their cargo of new freight, and are off on their long tramps to Trebizond, Sardis, and even down into Persia.

The city of Smyrna has not far from 200,000 inhabitants. It suffers much from earthquakes which are very common. Two years ago a very severe one visited the place. The shock lasted over eighteen seconds and injured many houses. It is one of the seven cities that have laid claim to being the birthplace of Homer. A

grotto is pointed out where he is said to have written his Iliad...

The streets of Smyrna are narrow and dirty; the houses, many of them, meanly and poorly built... Passing along the streets, we saw many pools of stagnant water, covered with a green scum, a very cess-pool of malaria... With a fine sea breeze, and with the natural advantages for drainage and sewers, the city might be made as healthy as any place in Europe...

In Smyrna was one of the seven churches of Asia, addressed by St. John. (Rev. 2:8,9) He commends them for their good works, their tribulation and their poverty which to them were true riches, and exhorts them to a faithful continuance until death when the promised crown of life will be given. And they did endure even unto death.

The first Christian Bishop of Smyrna, Polycarp, a disciple of John, suffered martyrdom in the midst of the city in the year A.D. 166. Polycarp wrote an epistle to the Ephesians which we have preserved to us in the writing of the Apostolic Fathers. The same work also contains an account of the martyrdom of the aged bishop, written by the church at Smyrna to the church at Philomelium and through that church to the whole Christian world.

The account of his death contains some marvelous statements such as this: "The fire did him no harm, and he was finally thrust through with a dagger, and afterward his body was burned." Our guide pointed out to us the tomb of the ancient martyr.

Many others fell in the same way and have, no doubt, realized in part the promise of the Apostle which will be realized to the full in the morning of the first resurrection. "For," saith the Revelator, "he that overcometh, shall not be hurt of the second death." And again, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." These ancient fathers, who sealed their faith with their blood, gladly testifying, even in the midst of tortures, the very mention of which brings to us a thrill of horror, that the gospel of Jesus is the

power of God unto salvation, will, without the least shadow of a doubt, have a part in that first glorious resurrection. Shall we be also found worthy?

The church here suffered almost entire extinction by martyrdom. The place where the first church was built in the city has now a Greek church, recently built, standing upon its ruins. The Mohammedan religion prevails, although a number of Greek churches are to be found in the city, and there is also a Protestant mission here....

In addition to the Moslems and Greeks, there is also a large number of Jews in Smyrna. How true were the prophecies uttered upon these people; they are scattered in all parts of the world. Go into any city in Europe and you will find them. The same is true of Africa. In India and China they are also found. They have a large synagogue here, and have a hand in the trade of the city.

—Letters from Bible Lands, 1884

I'VE FOUND SOMETHING BETTER

I've found something better
Than this world at last;
The old life of sin
And its sorrow is past;
Deep peace in my soul
And no longer downcast.
I've found something better
In Jesus at last.

You ask why the dance-hall
And the show have no charm,
(Others may say that in them there's no harm)
But first let me answer—
I've found the great Pearl;
I've found something better.
I'm saved from the world.

The road I'm now traveling
Is bright as the sun,

No longer its shadowed
By wrongs I have done;
The dear loving Saviour
Forgave every sin;
Now the light of His presence
Is dwelling within.
I've never a sorrow,
Never a care,
Never a heart ache
That He does not share,
And when temptation
My soul seems to sway,
"I'll help you bear it,"
I hear Jesus say.

Now I am happy
Where once I was sad.
Serving my Saviour
Has made my heart glad.
No worldly pleasure
Could ever compare
With the joy of communing
With Jesus in prayer.

Now I tell others
As onward I go;
The joys of salvation
I want all to know.
If for perfect peace
And rest you now pine;
You'll find it in Jesus,
The Saviour Divine.

Yes, I've found something better
Than this world at last;
The old life of sin
And its sorrow is past.
Deep peace in my soul
And no longer downcast,
I've found something
In Jesus at last.

—Selected by Charles and Leona Miller

CHILDREN'S PAGE

A CONVENIENT SEASON

Acts 24:1-26

Paul had been taken to Felix, the governor of Judea. The Roman captain, Lysius, had taken him by night to escape a plot of the Jews to kill him. The Jews then sent men to the Roman governor to accuse Paul falsely of deeds that he was not guilty of. Paul was allowed to speak for himself, and in his defense before Felix and his accusers, the Jews, he finally said, "I worship the God of my fathers, believing all things which are written in the law and the prophets: and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead both of the just and the unjust."

The governor had married a Jewish wife named Drusilla and he knew of the Jews' religion. Knowing in his heart that Paul was innocent but not wanting to offend the Jews, he asked them to wait till the chief captain, Lysius, who had saved Paul's life should come and tell what he knew of Paul and his accusers.

After Felix the governor had dismissed the Jews, he gave Paul the privilege of seeing any of his friends that would come to him. Then after a time Felix and his wife, Drusilla, sent for Paul to hear about Paul's faith in Jesus. As Paul spoke to them of righteousness, temperance and the judgement to come, Felix trembled because he knew Paul spoke the truth. Then he said to Paul, "Go your way for this time; when I have a convenient season I will call for you."

I don't think that Felix ever called and asked Paul about Jesus again. What a pity that a man who was convinced that Jesus was his saviour, would turn down salvation because of pride. He would not give up riches and pleasures in this life so he could live forever, even though he knew there was a judgement to come.

Putting off Jesus for things we think are more important for the present will never do. Jesus says, "Seek first the kingdom of heaven and His righteousness."

—Rudolph Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

AWAKE, AWAKE, O EARTH

Awake, awake, O earth!

Thy many voices raise,

And let the echoing hills

Repeat the note of praise.

Let all the isles rejoice,

Let seas take up the strain,

Christ from the dead hath come,

He lives, He lives again.

Awake, awake, O earth!

Forget the hour of gloom,

When in thy shuddering breast

Thy Maker claimed a tomb.

Put off thy wintry robes

For garb of joyous spring,

Crown thee with lilies fair,

To greet the risen King.

Lift up thy gates with praise,

And robes of joy put on,

The Lord of life and death

Hath risen to His throne.

He hath gone up on high,

And giveth gifts to men;

He lives, no more to die,

He lives, He lives again.

By Lucy Randolph Flemming, 19th Century

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OUR COMMITTAL

"Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator." (I Peter 4:19)

"For which cause I also suffer these things, nevertheless I am not ashamed: For I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Timothy 1:12)

Our whole lifetime of service to follow Jesus is a committal to Him for life, which means to have the Word of God as our guide and promised help along the way. What a wonderful opportunity to have this great power and protection so afforded. We are assured, as Jesus says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23)

Ever present, ever available, ever knowing how we are and what we are doing! Isn't it just part of His loving kindness and wise provision He has shown to us?

I have often wondered how the faithful ones of the ages could so bravely face persecution, pain and death and go to the stake with a song on their lips! The Apostle Paul said: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake, for when I am weak, then am I strong." (II Corinthians 12:10)

"But call to remembrance the former days, in the which after ye were illuminated, ye endured a great fight of afflictions: partly whilst ye were made a gazing stock both by reproaches and afflictions: and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in

yourselves that ye have in heaven an enduring substance." (Hebrews 10:32-34)

Stephen, as his enemies were persecuting him, could look up joyfully to heaven and say: "Behold I see the heavens opened, and the Son of man standing at the right hand of God." And he said as the stones were falling on him, "Lord Jesus receive my spirit." (a whole committal) And giving up his life, he closed by saying with a loud voice, "Lord, lay not this sin to their charge." (Acts 7:56,59,60)

I do not know when this holy committal is fully realized. Many times we pray the Lord to take care of us, to guide and direct us, to lead us safe home, and at those times we may feel closer to God. Yet there comes a time to all of us, as we near the end of the way, when we may feel greatly the need of God's tender care, when all other kind helps and comforts fail.

This is what was the reserve power and strength that came close to those consecrated ones who knew their time of departure by stake or execution was at hand. They could repeat, as Jesus did in the closing moments of life: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:46) Yes, He too committed His soul to the keeping of His Heavenly Father.

Our committal we have made to God has a rich reward even in this life! Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Corinthians 5:17-20)

Dear Reader, do you belong to Him? Have you given

to Him your committal? And can you feel the fellowship flowing between God and you? that you can chime in with all the dear children of God to feel within your heart that these words belong to you too where Paul says, "We then as workers together with him beseech you also that ye receive not the grace of God in vain." (II Cor. 6:1) Why? "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21) Oh how He has committed Himself to us!

Another great work He has given us: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2:2) The work of our Master goes on and on, even as Jesus says: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:18-20)

So down through the ages there have been living witnesses of our Lord Who gave these words of action. These still desire to follow the Lord where ever He goeth, and rejoice that these words of truth have been kept alive from day to day, year to year, century on centuries.

We still of this age can make our committal to God, and take "that good thing," (II Timothy 1:14) the word of Life that has been handed to us, the torch of divine truth. Let us carry it joyfully, and sacredly, ready to give it to others when our work is done until the last living ones see the Lord Jesus coming in the clouds of heaven, and they go to meet Him in the air to be gathered home, our pledge and committal fulfilled.

Our faithful Creator will not fail us. Let us not fail Him.

My Saviour I would follow
Thee only all the way;

Thy living Word to hallow,
My staff, my guide and stay.

O keep me ever near Thee
From dangers that abound;
Thy voice to ever cheer me
When darkness gathers round.

I bless the day of learning
When first I heard of Thee;
Began that longing, yearning
Upon my parent's knee.

And later on in knowing,
I felt the cross life pain,
To see Thy life's blood flowing,
Thy loss, my richest gain.

Thy love for me and others,
To take the sinner's place;
My sisters and my brothers,
We can be saved by grace.

O what a joy of hearing
Thy rising from the tomb,
And soon to be appearing
To loved ones deep in gloom.

O give me grace and boldness
To witness for Thy word;
And keep me from all coldness,
Endearing to Thee, Lord.

To see Thy great salvation,
Be marching on to save,
Till every tribe and nation
Be risen from the grave.

We hail Thy beacon glowing
To others young and strong;
In grace and wisdom growing,
The waiting be not long.

O that our risen Saviour
Each heart could enter in
To gain His loving favor,
And now be saved from sin.

For God in judgment coming,
All stand before His bar,
And all the righteous homing
Beyond the highest star.

Committing all our being,
To thee at last to come,
Thy presence to be seeing,
When we are safe at home.

—J. I. Cover
Sonora, California

EDITORIAL... RESURRECTION

The resurrection of Jesus and our hopes of resurrection are so important that an attempt to preach the gospel without this is empty, like a walnut shell without a nut meat inside. But many today would have much of Jesus' social teachings but exclude the resurrection as unbelievable. Let us consider this paragraph by the apostle Paul:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." (I Corinthians 15:3-8)

This describes the basis of the Christian faith. It contains the fulfilling of the scriptures, the atonement for sin, the resurrection of Jesus (His power

over death) and the witness of men who saw all this. None of these can be left out in a faithful representation of the gospel of Jesus Christ. The resurrection is essential in our faith because by this Jesus demonstrated His power over death and His power to deliver us from death. Jesus' ascension, the coming of the Holy Spirit and the resulting birth and growth of the church all establish the importance of these basic truths.

So important is the message of the resurrection as a part of the gospel that Mathias was immediately ordained to fill Judas' place for the very purpose, as Peter said, "to be a witness with us of his (Jesus') resurrection."

So important is the hope of the resurrection in our lives today that the apostle writes in the same chapter (I Cor, 15:19), "If in this life only we have hope in Christ, we are of all men most miserable." Perhaps this is hard to understand if we listen to those who now preach a "social gospel" in which we are told that Jesus was a "great teacher" who came to bring about social reforms: to help the poor, relieve the sick, feed the hungry, raise the oppressed. Certainly Jesus did this. But He did more. And He is more than a "great teacher."

In this "social gospel" the highest goal is to improve conditions on earth. It matters not that one is a Christian as long as he is working for the good of humanity. Christianity is represented as "one of the world's great religions" as Jesus was "one of the world's great teachers." The apostle's words certainly must apply here. "If in this life only we have hope in Christ..."

But the rest of the verse "...we are of all men most miserable." How can this be true of men who are making the world a better place to live and teaching reforms, helping the needy and raising living standards? Some times we must reach a perspective higher than earth if we are to understand thoughts that are higher than earthly thoughts. Can we stand higher for a moment

and view the overall picture as God must see it so well. With this longer vision we see the earth and this life we are now living as a very small part of the picture. It is a small part but a very important part because it is our present—the time in which we can act. Our decisions here have eternal results. But this life is quickly over. In realizing this we see that we must have hopes beyond this life or our hopes are soon past and gone. This then is one reason we would be miserable: because we would lack the hope in Jesus Christ that reaches beyond this life to life eternal.

Another reason concerns the basic issue at stake. If we are preaching a "social gospel" that has this life only in view, we are actually substituting our ideas and plans for the far greater ones of God. We are hindering the real preaching of the gospel which includes the resurrection and has this far-reaching view and eternal aim. So we are a hindrance to God's plan and a tool of Satan and in this way "of all men most miserable." We would lack the joy and peace of knowing we are servants of God and would miss the everlasting life and eternal salvation.

As we said, the attempt to represent the gospel without the resurrection is like a walnut with a shriveled nut meat inside. It cannot be eaten, and if planted it will not grow. But God wants us to be happy (not miserable) here and also to have the eternal view and hopes of a more glorious life after the resurrection. Consider I Timothy 4:8: "...Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Compare this now with the other verse: "If in this life only we have hope in Christ, we are of all men most miserable." What a difference the hope of the resurrection makes!

The apostle compares the glory of the resurrection to a new plant growing out of a dead seed. The seed has the spark of life, but the seed itself must die and rot with the new plant springing out of it. Sometimes the new green shoot comes up with a husk from the

old seed still clinging to the top of it. Then we can see the contrast. That green shoot is beautiful, alive and growing while the seed is brown, dead and decaying.

We don't know too much about the new bodies we will have in the resurrection, but we know they will be better than we have now. The apostle says further, "So also is the resurrection of the dead. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; It is sown a natural body; it is raised a spiritual body... As we have borne the image of the earthy, we shall also bear the image of the heavenly." Jesus promises: "Because I live ye shall live also." (John 14:19) —L.C.

THE COVENANTS COMPARED

Dear Brethren and Sisters; I have been much impressed with the meekness, gentleness, love and ultimate glory of the New Covenant as compared with the pomp, ceremony and materialism of the Old, that I feel to offer a few lines of thought, hoping that other brethren may clothe them with the flesh of words and that the Holy Spirit may bless them to the conversion, comfort, upbuilding and salvation of some precious soul.

ENTRANCE

Old: The bloody circumcision and obedience to the law of Moses.

New: The washing of regeneration and obedience to the commands of the Gospel of Jesus our Lord.

PLACE OF WORSHIP

Old: The magnificent Temple of Jerusalem of costly hewn stone and ornaments and fine gold and precious jewels.

New: Men shall everywhere lift up holy hands without wrath or doubting.

OFFERINGS

Old: The blood of bulls and goats and sheep and

doves.

New: Present your bodies a living sacrifice, holy and acceptable unto the Lord which is your reasonable service.

HOW KEPT

Old: Written on gates and posts and on the frontlets or phylacteries.

New: "I will put my laws into their mind, and write them in their hearts and I will be to them a God and they shall be to me a people."

DRESS

Old: Purple and fine linen, miter and ephod, jeweled breastplate and broad phylactery.

New: The carpenter's vesture, the fisherman's coat, the tentmaker's cloak, the garb of common labor.

MUSIC

Old: Nearly three-hundred trained musicians, who prophesied with harps, with psalteries, and clang of cymbals, continuously by courses and the blowing of trumpets by the priests on the new moons and Sabbaths.

New: "And they sang an hymn and went out." Singing with grace in your hearts to the Lord, in psalms and hymns and spiritual songs.

OATHS

Old: Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths.

New: Swear not at all, but let your yea be yea and your nay be nay for whatsoever is more than these cometh of evil.

GREETINGS

Old: Public greetings saying Rabbi, Rabbi.

New: Neither be ye called master for one is your Master, even Christ, and ye are all brethren. Therefore greet ye one another with a holy kiss of love.

RESISTANCE

Old: An eye for an eye, stroke for stroke, cursing for cursing.

New: Love for enemies, good for evil, blessing for cursing.

REWARDS

Old: Lands, fruitful seasons, long life, freedom from enemies.

New: Peace of mind through obedience to the Gospel and in the world to come peace and joy and life eternal through Jesus Christ our Lord.

By Adam Frantz in THE VINDICATOR, August, 1901
Selected by Daniel F. Wolf

FOR A CONTENTED LIFE

Health enough to make work a pleasure.

Wealth enough to support your needs.

Strength to battle with difficulties and overcome them.

Grace enough to confess your sins and forsake them.

Patience enough to toil until some good is accomplished.

Charity enough to see some good in your neighbor.

Love enough to move you to be useful and helpful to others.

Faith enough to make real the things of God.

Hope enough to remove all anxious fears concerning the future.

Selected by Charles and Leona Miller

ANNUAL MEETING NOTICE

The Lord willing, we of the Old Brethren expect to hold our Annual Meeting at the Wakarusa meeting house May 18, 19, and 20. We invite members and friends to come and be with us at that time.

—Elmer Brovont

BIRTHS

MOORE — A daughter, Brenda Marie, born to Kenneth and Doris Moore of Hughson, California on March 29.

BAKER — A daughter, Ruby Elizabeth, born to Paul and Mary Baker of Maple, Ontario on April 18.

HISTORICAL

EPHESUS

By D. L. Miller

The seven churches of Asia, to which St. John addressed the first chapter of the Book of Revelation, all lay within a radius of 100 miles of Smyrna, Ephesus being nearest, about 45 miles away, and Laodicea farthest, a little over 100 miles to the southeast. To the northeast, some 60 miles was Thyatira. Sardis lies in the same direction about 70 miles distant, whilst the site of Pergamos is found to the northwest 80 miles and Philadelphia about 90 miles to the east...

The only one of the seven cities that has escaped entire destruction and ruin is Smyrna. The other six are now only known as heaps of ruins and desolate places. This fact has been construed by some writers to be the fulfillment of prophecy. As the church at Smyrna was the only one fully commended, and had the promise of the crown of life, it is claimed that as the city remains in a flourishing condition, and that the Christian religion has always been kept up here in some form or other, that the words of John referred to the temporal affairs of the city as well as the spiritual condition of the church. It seems to us that this straining and twisting the words of Holy Writ to show that some prophecy is being fulfilled, does harm rather than good. The words of the Spirit were directed to the churches and even to individual members in some cases, and not to the cities. It was the Christian believers at Laodicea that were neither hot nor cold, and the words of inspiration came to them and not to the city of Laodicea. And the same is true of all the seven churches.

As a matter of fact, the city of Smyrna has been destroyed no less than six times by earthquakes and wars, and today nothing remains of the ancient city known to the apostles but the crumbling walls of the citadel built by Alexander the Great which the Turks, with the

spirit of vandalism that has always characterized their treatment of places made almost sacred to Christians. - by associations of the past, are making a stone quarry of, and soon no trace of the old Smyrna known to St. John will remain.

But this letter is to tell about an excursion to the ruins of Ephesus, and what we saw there. The distance from Smyrna to the little village of Ayasoluk is nearly 50 miles and the ruins are a mile or two from the village. The railroad winds through the valleys formed by the hills and mountains that cover this part of the coast of Asia Minor...

The journey was full of new and strange sights to us and will not soon be forgotten. We arrived at the little Turkish village at about 11 o'clock and at once set out to see the ruins of the fallen city.

Ephesus was one among the oldest cities in the world, its history dating far back into the dim and shadowy ages of tradition. It was an old city when the apostles preached the gospel of Jesus in its streets. Here stood the great temple of "Diana of the Ephesians," which, on account of its great size, its elaborate workmanship, its fine marble columns and splendid decorations, was given a place high up among the seven wonders of the world. Here St. John died and was buried. Here the mother of Christ, who had been especially commended to the care of St. John by the dying Savior, is said to have died and found her last resting place. Here the body of St. Luke was entombed and here St. Paul labored and suffered for the salvation of souls, and was compelled to fight wild beasts after the manner of men. Here he spent two years of his life preaching the Word and performing many miracles, and his final leave-taking of the elders of the church at Ephesus is full of pathos and of the tender love and care he manifested for the flock. Who can read it without being moved to tears?

Second to Jerusalem itself, this is one among the most interesting places that we shall visit on our journey. Near the village we notice the piers of an aqueduct built chiefly with huge blocks of white marble taken from the temple of Diana. Many of the blocks

show fine carving and scroll work, whilst others bear inscriptions showing that they had been used in the old temple. Near this is to be seen a Turkish mosque built partly out of the old marble, and a Turkish cemetery around which a wall has been constructed of the same material. We noticed on top of the wall a number of blocks of white marble, beautifully sculptured, representing flowers and leaves in bas-relief.

We now visited the ruins of an old Turkish mosque which is interesting only because in it are to be found many of the columns and pillars of the ancient temple. Crossing a plowed field, we came into a well-worn path that led us directly to the ruins of the old temple.

For many centuries the site of this building was entirely lost, but recent excavations, with inscriptions found upon the buried columns, showed that here stood the temple dedicated to the heathen goddess Diana. The pavement of the temple is ten or twelve feet below the present surface of the ground. Inside of the large square excavation we observed blocks of marble, columns of granite pedestals, and pieces of statuary lying where they fell fifteen centuries ago. And this is all that remains of this wonderful work of human art and skill! What a great leveler is time! The loftiest and strongest built temples crumble beneath his hand!

This old temple served for several centuries as a quarry of ready cut marble. Many churches in Europe have some of its ancient marble in use. Columns, cornices, architraves, and huge blocks of marble which composed the walls, the pavements and stairways of marble, have nearly all been carried away. So much of it was removed that not even a mound was left to mark the place where it stood, when the plain of Ephesus was filled up by the accumulations of centuries to the depth of twelve or fourteen feet.

For generations the Asiatic farmers had plowed over the ruins, and many successive crops of barley had been harvested over the place where in all its glory stood this great wonder of the ancient world. In 1869, Mr. Wood, digging in one of the barley fields, discovered some old ruins, and a year later further excavation

showed that he had discovered the ancient site of the temple of Diana.

From the temple we go up the hillside to the old stadium. The arches upon which the seats were placed, are still in place, and the form of the huge amphitheatre can be plainly traced. It was of immense size, containing seats for 70,000 people. A large, arched way is shown through which the wild animals were brought into the arena. Here the Ephesians were wont to assemble to witness the combats between men and half-famished wild beasts; lions, tigers and leopards were mostly used. In the days of Christians persecution, thousands of the followers of Christ met death in this way.

As we stood on the height looking around upon the desolation on all sides, we could hardly believe that around us, at one time, stood a large, populous city with all of its life, activity and bustle. Nothing of it now remains but a few old walls and arches. The harbor in which the ships of the city once floated is now a marsh... The desolation and ruin of Ephesus is complete. It will never be inhabited again. Never again will go up from the midst of this old stadium the wail of the helpless victim, sacrificed to gratify the greed for blood of the inhabitants of the old city. And who will say that the blood of the Christian martyr has not cried unto the Lord, and that His judgment has fallen upon a city drunken with the blood of the saints.

On the hillside half a mile away from the Stadium are the remains of an old wall. This is called St. Paul's prison, and here, it is said, the apostle was imprisoned. The tombs of St. John and St. Luke are also shown.

The walls of the old theatre are the best preserved. Huge pillars of solid blocks of granite support the arches. It must have been an enormous structure. The solid walls are cracked and crumbling, but the earthquakes have not yet leveled them to the ground.

What builders these ancients were! Here are walls that have stood for 3000 years, and are likely to stand for many years to come... —LETTERS FROM BIBLE LANDS

One night the Lord stood by Paul and told him that he was to testify of Jesus in Rome also. Paul was a Roman citizen and as such had certain privileges that others did not. He had used his citizenship to save his life more than once. Knowing that to be turned over to the Jews would mean death, he asked to be judged by Ceasar. Festus, who was governor after Felix, granted Paul this privilege.

In those days travel was slow, and it wasn't possible to go places at a moment's notice like we do now. Rome was a long way from Caesarea and Paul had to wait till a boat was ready to sail. While he waited in prison, Governor Festus was visited by King Agrippa and his wife, Bernice. Festus told King Agrippa of Paul's trial and how he had appealed unto Caesar. King Agrippa was curious about Paul's unjust treatment and asked if he might listen to Paul's account of himself.

So on the next day King Agrippa and the important men of the city came with great pomp and show to hear Paul. Then Agrippa said to Paul, "You are permitted to speak for yourself."

Paul, bound with chains, told them of his life and how he had persecuted those that believed in Jesus; how that the Lord appeared to him on his journey to Damascus and that Paul himself was now a believer in Jesus because he was convinced that Jesus had risen from the dead and was alive forevermore; that Jesus had told Paul that he was to be a witness for Him to the Gentiles. After telling how God had helped him up to the present time and reasoning to them about Jesus, Paul said to King Agrippa, "Do you believe the prophets? I know that you do."

Then King Agrippa said to Paul, "Almost thou persuaded me to be a Christian."

Paul replied, "I wish to God that not only you, but also all that hear me today, were both almost and altogether like I am, except for these bonds."

What a difference between Paul and King Agrippa. Paul was not ashamed of being bound for Jesus. Agrippa would not give up his position and pride to be a Christian. -R.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IS THY HEART RIGHT WITH GOD?

Have thy affections been nailed to the cross?
Is thy heart right with God?
Dost thou count all things for Jesus but loss?
Is thy heart right with God?

Hast thou dominion o'er self and o'er sin?
Is thy heart right with God?
Over all evil without and within?
Is thy heart right with God?

Is there no more condemnation for sin?
Is thy heart right with God?
Does Jesus rule in the temple within?
Is thy heart right with God?

Are all thy powers under Jesus' control?
Is thy heart right with God?
Does He each moment abide in thy soul?
Is thy heart right with God?

Art thou now walking in heaven's pure light?
Is thy heart right with God?
Is thy soul wearing the garment of white?
Is thy heart right with God?

Is thy heart right with God,
Washed in the crimson flood,
Cleansed and made holy, humble and lowly,
Right in the sight of God?

—Elisha A. Hoffman, 1839-1929

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TO KNOW AS WE ARE KNOWN

This ultimate experience no doubt is near the hearts and minds of Christians as we travel along the highway of holiness on our journey home. It comes to us here to have implanted in our memories, our sweet associations with loved ones, our fond anticipations to meet them again in this life, our deep affections that endears us to those we love. It is one of the sweet joys of living to again meet those we love, but we have sorrow at parting. All the joys this life affords are enhanced by dear companionship.

Jesus, while here on earth, formed true and loyal companionships that gave Him some of the highest joys. To discover those loved ones brought some of the true rewards for sojourning in this world.

Having loved His own which were in this world, He loved them unto the end. (John 13:1) And we have His words of revelation of the glory world as He says to His Heavenly Father, "And now O Father, glorify thou me, with thine own self with the glory which I had with thee before the world was." (John 17:5)

Jesus is our connecting link with heaven, and He has revealed much concerning that beautiful and happy place. Heaven was before earth, and it is our impression that in creating this earth, many things that we have on earth were patterned after that divine abode.

We read of the city that hath foundations whose builder and maker is God. (Hebrews 11:10)

It seems the garden of Eden was patterned after the Paradise of God: to each a tree of Life; a fountain and river of Life; all things in heaven on a grander and more glorious scale!

We have cities here; the street of that Holy City is of pure gold as it were transparent glass. (Revela-

tion 21:21) Gates of pearl are mentioned. The old city gates of this earth were important to be opened and closed. We see that while heaven is on a grander scale, yet there are similarities.

Will we have individual personalities over there? Here we enter into mysteries not fully explained but told us nevertheless.

One great mystery told us is the resurrection. The Bible teaches that all the dead will be raised to life. There are two resurrections, and God says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall reign with him a thousand years." (Rev. 20:6) Jesus says, "All that are in their graves shall hear his voice and shall come forth." (John 5:28,29)

In a mysterious way our natural body, though decayed back to earth, will be changed as we read: "who shall change our vile body that it may be fashioned like unto his glorious body, according to the working he is able even to subdue all things unto himself." (Philippians 3:21) It is surely evident the change is from an earthly body to a heavenly body, but soul and spirit are the same. The soul that dwells within the natural body is transferred into the glorious body." "There is a natural body and there is a spiritual body." (I Cor. 15:44)

Jesus, when questioned by the Jews, said (Luke 20:31) "Now that the dead are raised, even Moses showed at the bush when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead but of the living: for all live unto him." Abraham, Isaac, and Jacob have their identity.

Job says, "Whom I shall see for myself and mine eyes shall behold, and not another." (Job 19:27) Job believed he would keep his identity.

Jesus again says, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." (Matthew 8:11) It can be well assumed here

that all are equal distinctive characters.

Also we read, "For now we see through a glass, darkly but then face to face; now I know in part; but then shall I know even as also I am known." (I Cor. 13:12) Here shows equality of situation and knowledge of each other.

"To him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

O, to have assurance to always be with God, to be a part of the holy temple, each one having registered as belonging there! "To him that overcometh the same shall be clothed in white raiment: and I will not blot out his name out of thebook of Life but will confess his name before my Father and before his angels." (Rev. 3:5) How clear! How plain!

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the white stone a new name written which no man knoweth saving he that receiveth it." Here is shown individuality of the highest order!

Luke 9:29-31 tells of the Mount of Transfiguration where Peter, James and John were with Jesus, "And as he prayed the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men which were Moses and Elias: which appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Here we see Moses and Elias talking with Jesus, and no doubt could talk with each other. And here again is shown individual character.

Jesus says the children of God are equal to the angels. (Luke 20:36) "We shall be like him for we shall see him as he is, and everyone that hath this hope in him purifieth himself even as he is pure." (I John 3:2,3)

Abraham said unto the man who missed heaven: "Som,

remember," and he remembered also that he had five brethren who lived in his father's house. (Luke 16:28) If the rich man that missed heaven could remember things and people in life upon earth, how about those who reach heaven?

The souls under the altar say, "How long O Lord holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" (Rev. 6:10) We are persuaded that these souls under the altar had vivid memories of their persecutions and sufferings on earth. But there is a vast field of design and purpose that binds and seals this life with the life to come.

The advent of sin into the world, staining deep the heart of man caused that straying away in that estrangement that touched the heart of God, for He loved man whom He had created. And so the divine plan of salvation was already in reserve, even before man sinned: the "Lamb slain from the foundation of the world." (Rev. 13:6)

The sacred history of prophecy of this unfolding plan draws heaven and earth together, and the success of this divine plan shows the redeeming power of God.

At the time of Jesus coming to earth, the Herald of His coming said, "Behold I bring you good tidings of great joy which shall be to all people." (Mat. 2:10) A lot of heaven was brought to earth when Jesus came, and the work of the Creator was blest, and the Book of Remembrance (Mal. 3:16) continued to be written of all the wonderful blessings emanating from the plan of the ages.

This has been so graphicly told in God's Holy Word, which includes the wonderful songs of Moses and the Lamb of God that taketh away the sin of the world." (Rev. 15:3) (John 1:29)

The best of earth and the good of heaven are so blended together that the record of the benefit of God's love may endure throughout all eternity.

Living, loving individuals, once on earth and now in heaven in glorified bodies, perfect, complete, each with their own individuality, every talent and virtue

increased, with vivid memories, sing and glorify God, joyful in His presence. Each is saved from sin and woe; each is like Jesus, and with Jesus conscious individuals, yet joined together with Him in power, happiness and holiness throughout eternity. Shall we know each other there?

When our earthly life is ended,
And our earthly mission done;
We shall go across the river
At the setting of the sun.
And in God's celestial mansions,
Clothed in garments strangely fair,
We shall know those gone before us,
We shall know each other there.

Do not tell us that our loved ones
Lose their earthly memories quite;
When they sing among the angels
In those heavenly mansions bright.
O I know that we shall know them,
Though the angel robes they wear,
We shall know those gone before us,
We shall know each other there.

Yes we'll meet them in the city
That is just across the strand,
And our hearts shall leap with rapture
As we take them by the hand.
O how sweet will be the meeting,
Earthly words can ne'er declare;
When we meet those gone before us
We shall know each other there.

From memory of an old song Father and
his brothers used to sing.

—J. I. Cover
Sonora, California

ISAIAH 53

Verse 1. "Who hath believed our report?" This part of verse one is in the form of a question but the implication is that very few have believed the preaching of the prophet or his prophetic utterances of which this 53rd chapter of Isaiah is an important portion. "And to whom is the arm of the Lord revealed?" This indicates that some momentous event is about to occur. Isaiah 40:10: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." In this instance (Isaiah 53:1) the extremely important event is the coming of the Messiah.

Verse 2. "For he shall grow up before him (God) as a tender plant, and as a root out of a dry ground." The teaching of Christ was so fresh and revolutionary it was like a tender plant springing from a root in the dry and barren desert of Jewish formalism. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." That is, no beauty that would attract the worldly minded.

Verse 3. "He is despised and rejected of men," How truly was this prophecy fulfilled. "A man of sorrows, and acquainted with grief." Yes, how many many people came to Him with their pain and grief, not only for their own relief, but for the relief of their friends and relatives. "We hid as it were our faces from him." How many people like Peter are ashamed to look at Christ and because of a sense of guilt are afraid that instead of a look of injured love they will receive a look of condemnation. "He was despised and we esteemed him not." How many times have we failed to speak a good word for the Master when we have heard His name used in a derogatory manner as many rude and profane individuals do.

Verse 4. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted." It was our griefs and our sorrows, not His own that caused His suffering. This

is brought out more clearly in the next verse.

Verse 5. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed." Yes, He was certainly bruised on the cross for our wrong doings, and His chastisement brought about our peace with God, and we Christians are healed of our spiritual as well as our physical infirmities.

Verse 6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all." Yes, many Christians as well as non-Christians have gone astray and have wanted our own way, especially in this generation, but when we acknowledge our sins, God lays them on Christ, the sinless one, for we sinful human creatures could never bear our own sins to forgiveness.

Verse 7. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." In verse seven we see the silent Christ. Even Pilate was puzzled at His silence. But Christ knew as did a modern noted individual who was severely criticized that "Silence is the greatest rebuke."

Verse 8. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Christ never received a fair trial, but was cut off out of the land of the living for His own people, the Jews.

Verse 9. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." He was crucified as a common criminal between two criminals, and when He was dead, He was buried in a rich man's tomb although He had done no violence. No deceit was in His mouth because He had never tried to deceive anyone.

Verse 10. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul

an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Even though Christ had done no wrong, it pleased the Lord to bruise Him and put Him to grief because of the atonement this accomplished. Seed here has reference to His spiritual children which will give Christ a lot of satisfaction and satisfy His Heavenly Father.

Verse 11. "He shall see the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." By the knowledge of Christ shall His righteousness justify many. In other words, if you know Christ personally you will be justified for He has borne our iniquities.

Verse 12. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Because He was willing to be offered He has His name in the spiritual hall of fame along with the old patriarchs and the more recent martyrs with whom He will share the spoil—those who have been won to Christ through the preaching of the gospel. The old prophet ends this famous and well-loved portion of prophecy by stating that Christ made intercession for the transgressors even when He was on the cross when He asked God to forgive them "for they know not what they do." And He is still making intercession for for transgressors. Thank God!

—Guy Hootman
Salida, California

COMMUNION NOTICE

The Salida congregation have agreed, the Lord willing, to hold our fall Love Feast on August 5th and 6th of this year. A hearty invitation and welcome is extended to members and friends to attend.

—Daniel F. Wolf

THE ACTS

This important book of the Holy Bible is called "The Acts of the Apostles," but it could properly be called "The Acts of the Holy Spirit." The Apostles were the tools but the Holy Spirit was the power behind this great initial spread of the Gospel of Christ.

The book opens with the closing scene of Jesus' ministry on earth. He told His followers that soon they would be baptized with the Holy Ghost. Then they were to have power for the work of being Jesus' witnesses "Both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These were Jesus' last words before He began to ascend to the Father. As His disciples stood gazing, a cloud received Him out of their sight.

They returned to Jerusalem as they were commanded. They were no longer dejected but expectant and waiting. They had only ten days to tarry for the power Jesus had promised them. And when that power came, these men were never the same. They became men with a purpose, with a message, with God's hand upon them and His Spirit within moving them to the greatest work of conversion the world has ever known.

Just three verses (Acts 2:2-4) describe the three signs of the coming of this mighty Spirit. There was the sound as of a rushing mighty wind; there was the appearance of cloven tongues of fire which sat on each of the disciples; and there was the filling of the Holy Spirit when the disciples began to speak with other languages. These three verses describe an event of eternal importance. God had it planned from eternity. Prophets spoke of it and Jesus promised this blessed Comforter to His disciples.

The timing was right as Jerusalem was filled to capacity with "devout men out of every nation under heaven." The feast of Pentacost had brought the people and when they heard of something unusual happening, the crowd gathered. Peter told the crowd what was taking place and gave them that great pentacostal sermon telling the people what they had done to Jesus and how

God had raised Him from the dead and made Him both Lord and Christ.

Three thousand souls were added to the church that day. This was just the beginning of the tremendous success of the preaching of the Word of God in the power of the Spirit. There were souls added daily and on one occasion five thousand believed. Later "multitudes both of men and women" were added. It is difficult to compute or even imagine the numbers of souls that were saved as the mighty Spirit moved these people of God. Here are some other scriptures telling of this great turning to the Lord:

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts 6:7)

The people of Samaria "With one accord gave heed unto those things which Philip spake." (8:6)

"And all that dwelt at Lydda and Saron saw him (Aeneas made whole), and turned to the Lord." (9:35)

At Antioch: "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." (11:21) Later at Antioch about Barnabas: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." (11:24)

"But the word of God grew and multiplied." (12:24)

At Antioch in Pisidia: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." (13:48)

"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." (14:1)

"And so were the churches established in the faith, and increased in number daily." (16:5)

At Thessalonica: "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of chief women not a few." (17:4)

At Berea: "Therefore many of them believed; also of honourable women which were Greeks, and of men, not a

few." (17:12)

At Athens: "Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." (17:34)

At Corinth: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians believed and were baptized." (18:8)

In Ephesus: "...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (19:10) "And many that believed came, and confessed, and shewed their deeds." (19:18) "So mightily grew the word of God and prevailed." (19:20)

These scriptures tell of only part of the work of Peter and Paul. The other apostles and leaders went to other parts of the world where they were no doubt also successful by the power of the Spirit. Thus did the Lord build His church and the gates of hell could not prevail against it. When we get home to glory and stand before the throne of God we will see them—this "multitude that no man could number, of all nations, and kindreds, and people, and tongues... clothed with white robes, and palms in their hands... saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Will you be there? —L.C.

Pray for everybody who needs prayer. If anybody merits our condemnation, he needs our prayer. If anybody has sinned and suffered, he needs prayer. If anybody has treated me badly, he needs my prayer, not my resentment. If anybody is carrying a heavy load of responsibility, he needs my prayer. If I disapprove of his methods or ideas or his politics, he needs my prayer. Briefly, I need to pray for others, for all others that come to mind.

Do that, and power will slowly accumulate, power to bless and sweeten and heal the world. How much power? Nobody knows. But that Power created the universe! And "with God nothing is impossible." —Frank C. Laubach
Selected by Martha Cover

OBITUARIES

STELLA M. FLORA, daughter of George and Sarah Ellen Wagoner, was born January 27, 1882 near Flora, Carroll County, Indiana. She departed this life April 14, 1972 at her home near Wakarusa, Elkhart County, Indiana where she has lived since 1919. She was 90 years, 2 months and 18 days.

She was married to Reuben R. Flora in December, 1904. Reuben preceded her in death in 1953.

She suffered a stroke one week before her passing.

She was the mother of 8 children, seven of whom are still living: Sylvia (Mrs. Daniel Wolf), Modesto, California, Delbert R. of Elkhart, Catherine (Mrs. William Hitch), Long Barn, California, Rozetta (Mrs. Harold Myers) of New Paris, Clifford H. of Wakarusa, Donald V. and Lois (Mrs. Kenneth Martin), both of Nappanee, Indiana.

Her eldest son, Chester R. preceded her in death January 1, 1954. Also an infant grandson.

There are 29 grandchildren and 25 great-grandchildren.

She was the last of four children—one sister and two brothers.

She was a member of the Old Brethren Church, to which she remained loyal and faithful.

Some two years ago, she received the anointing service according to James 5:14 when in failing health, from which she recovered and enjoyed reasonable health until one week before her passing.

She was a loving mother and enjoyed the esteem of all who knew her.

A short service was conducted in the forenoon of April 17 at 9:30 at the family home, R.R. 3, Nappanee, Indiana. Funeral services followed at 10:00 A.M. at the German Baptist West Meeting House by Brother Elmer Brovont and Brother Melvin Coning. The text used was St. John 11:26. The hymns used were 384 and 393 at the church. Burial was at the North Union Cemetery where hymn 456 was used.

—The Family

BLANCHE KINSLEY was born in Union County, Ohio on September 20, 1884 and passed away at 2:00 A.M. on May 27, 1972 at the Rest Haven Nursing Home, Greenville, Ohio where she had resided most of the last eight years. She lived 87 years, 8 months and 7 days.

Blanche was one of fourteen children born to Frank L. and Sarah Ellen Gantt of whom seven remain to mourn her passing.

She was united in marriage November 28, 1936 to Myron J. Kinsley who preceded her in death May 12, 1964.

Survivors include two step-daughters; Keturah (Mrs. John Skiles) of Bradford, and Mrs. Vergie Beckner, Phoenix, Arizona; seven step-grandchildren; and twelve step-great-grandchildren; two brothers: Frank Gantt, Springfield, Murray Gantt, Webster; and five sisters: Miss Gertrude Gantt, Troy, Elizabeth (Mrs. Roy Lavy), Piqua, Mrs. Ida Bean, Springfield, Mrs. Eva Landes, Modesto, California, Esta (Mrs. Robert Hyatt), Piqua; as well as many neices, nephews and friends.

Services were held at 2:00 P.M. Monday, May 29 at the Oak Grove German Baptist Church near Gettysburg, with Brother Elmer Brovont and Brother Melvin Coning officiating. Scriptures used were Revelation 14:13 and 21:4 with hymns 384 and 392. Burial was in Sugar Grove Cemetery south of Covington.

Blanche was a member of the Old Brethren Church and served with her husband in the ministry until his death.

—Elmer Brovont

It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears;
And wake in glorious repose,
To spend eternal years.

WHAT COUNTS

It isn't the things we talk about
No matter how fine and true;
It isn't the way you seem to live
Nor even the things you do.

It isn't the creed you call your own,
Nor the mottos on the wall;
The only thing that really counts
Is what's in your heart—that's all.

It isn't the many friends you make,
It's only the friends you keep;
It isn't the "you" the people see,
It's what's in your heart—down deep.

It isn't what people say you are.
Just let them talk as they please;
It's what you know you are inside,
What counts is what God sees.

Selected by Bertie Baker

Creation of woman from the rib of man:
She was not made of his head to top him;
Nor out of his feet to be trampled upon by him;
But out of his side to be equal with him;
Under his arm, to be protected;
And near his heart to be beloved.

—Matthew Henry

CHILDREN'S PAGE (Continued)
be cast upon an island.

This all came to pass as Paul said. The ship was caught in the sand and broken in two by the waves. Those that could swim jumped into the sea and swam ashore; the others took boards or broken pieces of the ship and floated to land. This was a great experience for Paul who knew that, "All things work together for good to them that love the Lord." —Rudy Cover

CHILDREN'S PAGE

A SHIPWRECK

ACTS 27

Have you ever sailed in a large ship on the ocean? Sometimes I think I would like to. Two thousand years ago the ships weren't as large as they are now. They didn't have big engines to push them through the water but were driven by the wind with sails. Sailing a ship in those days was dangerous, especially in the winter when the storms were severe. Many ships were wrecked on the rocks and in the storms.

The apostle Paul was put on a ship when he was a prisoner and was sent from the city of Caesarea to Rome, a distance of nearly two thousand miles. There were 276 people on Paul's ship so it was a large one for that time. After sailing many days they came to an island called Crete, and Paul advised the captain to stay there for the winter, saying that it had been revealed to him that the ship and their lives would be in danger. Because Paul was just another prisoner, the captain didn't regard his advice and when a mild wind came from the south, they set sail for a harbor called Phenice.

It wasn't long till the wind began to blow hard, and soon a great storm was upon them so that they could not control the ship. It was a tempest and, fearing the boat would fall apart, the captain had chains fastened around the ship to hold it together. In three days they came close to a small island where the water was shallow. Fearing they might get stuck in the quicksand, they set sail to get away from the island and threw out everything they could spare to lighten the ship.

For many days the storm continued and it became dark so that they could not see the sun or the stars. They were lost and all hope of being saved was gone. Then Paul spoke to the men, "Be of good cheer." For God had revealed to him that no lives would be lost even though the ship would be wrecked and they would

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

COME, YE DISCONSOLATE

The Lord healeth all thy diseases.

—Psalm 103:3

Come, ye disconsolate, where'ere ye languish,

Come, at the mercy seat fervently kneel:

Here bring your wounded hearts,

Here tell your anguish;

Earth has no sorrow that heaven can not heal.

Joy of the desolate, light of the straying,

Hope of the penitent, fadeless and pure—

Here speaks the Comforter,

In mercy saying,

Earth has no sorrow that heaven can not cure.

Here see the bread of life; see waters flowing

Forth from the throne of God, boundless in love;

Come to the feast prepared;

Come ever knowing

Earth has no sorrow but heaven can remove.

Thomas Moore and Thomas Hastings

Selected by Orpha Barton

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LET US HAVE GRACE

Hebrews 12:28 "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

God's faithful servants have always known Him as a God of Grace. With this heavenly knowledge their praises have ascended to the God of all grace. Prayer channels are thus opened up for special grace for the daily needs. The praise and prayer portions of the Bible are all a part of the revelation of His Grace.

Our blessed Lord and Saviour, Jesus Christ is the central figure of God's Grace to man. His life, death and resurrection opened to man God's redemptive Grace in His Son.

This Grace has reached down through the centuries to us; "whosoever will" may drink from this boundless store. To believers it is also a transforming grace. "Old things have passed away and all things have become new." The things I once loved I now hate, and the things I once hated I now love. The Grace of God in His Son has transformed countless lives over the long centuries and is still living and active. Heavenly joys are known by those who receive His Grace.

From this vantage point of Divine Grace, God's creative Grace becomes an illuminative factor to the believing heart and mind. We become thrilled with His infinite goodness and boundless stores that surround us and everlastingly more ahead. The constant wonder of the kinds of His creation, the daily delight of design and color point us ahead to joys unspeakable and full of glory. Our sensibilities open up to the heavenly treasures of His Grace.

The Apostolic greetings of Grace and peace are for us. What joy as we believe and assimilate them by day and night. What inspiration and challenge to believing youth, and what a pillow of comfort to old age!

Bible history and prophecy are seen from creation to the end as a marvelous work of God's Grace. The power of God's Grace reaches from the smallest atom to the unnumbered galaxies of the unending universe.

Our author speaks of the power of God's voice as a reason to seek His Grace. God's voice that created will also shake His creation away that His new and spiritual kingdom might remain in that day when all of heaven and earth will hear His voice in judgment.

"See that ye refuse not him that speaketh," we are addressed as individuals. Each one of us is most dear to Him and still accountable how we react to His Grace. As God's children we are already the recipients of His Grace. In receiving the King into our hearts we have received a kingdom which cannot be moved.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

For over nineteen centuries believers have received this King in their hearts by faith. By His Grace they became a part of His spiritual eternal kingdom. They found His Grace sufficient to live and to die for Him.

We will miss the author's message in our text if we neglect the word "serve". "Let us have Grace whereby we may serve God acceptably with reverence and godly fear." His kingdom already started in our hearts becomes the incentive and motive for our service to Him.

We are faced with both a challenge and a problem. How do we serve God in this 20th century of great scientific achievement? The marvels of space travel, astronauts on the moon, sight and sound via satellite, around the world are as commonplace today as picking up the phone to talk to loved ones thousands of miles away. Social customs and cultural structures are shaken to their historical roots. The fears of our

forefathers of social change are more than amply justified today.

It takes Divine Grace from God to stand for Him in a day when national home life is poisoned in its source and is rapidly being broken up. Innocent children are exposed to the fashionable sins and low revolting crimes of an evil day. Tawdry scenes and horror presentations in the homes prepare the youthful mind to go and do likewise. Newsmen seek to fill the mind with daily exciting and enticing news. Large early Sunday papers with comics, frivolous gossip, lurid pictures, catchy ads, seek to forestall and dull the edge of Lord's Day assembly worship and heart-searching messages from God's Word. Our stomachs full we swiftly glide over land and sea and through the air with the greatest of ease.

Mass production in factory and on farm, instant communication to almost anywhere, public schools and buses, free libraries, super market and mail order deliveries have changed the cultural patterns and social systems. Government gratuities and insurances relieve the home of age-old responsibilities. The Apostolic Christian community where they had all things common has almost reached a vanishing point.

We cannot and must not be oblivious to the fact that these changes have affected us deeply. We would lose time and dignity faulting one another. We must seek God's will in God's word for understanding and grace to stand in an evil day.

In the last book of the Bible the leaders of churches are addressed, warned, chastised and strengthened. We still have great need for these spiritual leaders. However, the last call is personal: "He that hath an ear;" "Everyone that heareth." The blessings of Christian assemblies often have ceased in the past and may well do so again.

By making a personal stand for God the need for Christian service becomes plainly apparent. In spite of great changes everywhere, the same basic needs that challenged the first Christian ministries also await

ours.

Orphan cries and widows tears, the poor and the destitute, neglected old age, traffic victims—many of them children, wretched, broken homes, lands and peoples devastated by war, persecuted saints in foreign lands, now only a few hours away, alcoholic and drug human wrecks; one could go on and on. But especially we must mention the constant and ever growing need of the lost for the Gospel of Christ.

It takes Grace to care and still more grace to share, and in this sharing to serve our God "with reverence and Godly fear." His abounding Grace and heavenly peace will flood the heart with heavenly joy and peace.

There are none so poor or low on the social scale that cannot receive God's Grace to serve. Many that have been engaged in the most lowly toil and many that were slaves have been open channels of God's Grace to man.

Have we received the King of the kingdom of Grace? Is He indeed the King of our lives? His radiant Grace and peace will adorn the life of each one who endeavors to share with others of this feast of good things. "Let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Can, indeed, the Lord depend on us?

"I can't," might well be the way to start. The flesh rebels and often has pious excuses. We simply cannot serve God in the flesh. Our bodies and all we have and are must first be a sacrifice on His altar: holy and acceptable: a reasonable service. It is done in the secret place, alone with God. And make no mistake, some needy soul awaits our best endeavors.

God's Holy Spirit still broods over many a wearied and storm-tossed heart. He only can open the way for each golden opportunity to witness in word and deed. The good Lord sent my own father to speak to me in early morning in that day of my own decision.

We must be ready for that opportunity. It may be the dearest child or companion. It may be the neigh-

bor or the one knocking at our door. Hospitals, rest homes, jails and detention homes are full of opportunities when we endeavor for Christ. War orphans, neglected and unwanted children need some one to love them to Christ.

"Let us have grace." It's ours for the asking.

"Ask and receive that your joy may be full."

—James D. Cover
Modesto, California.

EDITORIAL... LIBERTY

July 4th is Independence Day or the celebration of freedom for the United States. On this day in 1776 the leaders of the thirteen British colonies on American soil declared their independence from Great Britain. This resulted in war and shedding of blood. But these men were determined to have freedom. Patrick Henry voiced the sentiments of many when he publicly spoke his famous words: "Give me liberty or give me death!" The new nation was born at great cost. Perhaps the same or even better results could have been gained with peaceful measures. But the facts are that many men gave their lives for freedom. Because of this, freedom has always been valued highly in this country.

Christians, too, have a freedom to celebrate. This freedom from bondage came also at great cost. And there was no other way possible for us to be set free. Jesus had to suffer and die to redeem us and give us freedom. By his death on the cross God was satisfied and the atonement was made freeing us forever from bondage if we trust in Him. Because of this great cost we should value our freedom above all else.

This freedom was especially noticeable to those to whom it first came—those who were under the old law. They were suddenly set free (when they believed) to serve God in a new and living way—the way of liberty in Christ Jesus with sins forgiven and God's laws in their hearts.

The Gentiles, to whom this "law of liberty" was also

preached, were in bondage in a different way. They were slaves to the lusts and sins of the flesh—servants to idols. They, too, were suddenly set free from the bondage of corruption.

This new liberty is discussed in Galatians 5. The Apostle Paul warns us to stand fast in this liberty. The first part of the chapter cautions the Jews not to be entangled again in the yoke of bondage to the old law mentioning circumcision especially as symbolic of this bondage. The last part warns the Gentiles and all men not to be brought into the bondage of the lusts of the flesh.

This chapter was the subject of a recent sermon by one of our brethren. He pointed out to me that in this same chapter telling of our liberty in Christ, we also find verse 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." So even in liberty there is responsibility and restraint. To abuse our liberty or to not "stand fast" in it is to lose it and to again become entangled with the yoke of bondage.

This is somewhat comparable to the freedom under our civil government. We have great liberties and privileges, but we have no liberty to commit crimes and do deeds of wrong and harm to others.

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." —L.C.

GOALS

Sometimes at the close of the day as we watch a glowing or crimson sunset and perhaps linger a while to watch the brightness of some stars and the moon appear, our hearts and our spirits are carried away into an altogether different world. We think of the past and our youth; we think of our sunsets or sunrises, and it creates within us a keen awareness of the greatness of God. True, man has made and dis-

covered many things, but none surpasses the greatness and the marvels of God's creation, and many of them remain unexplainable today. Thus we together with Job do marvel at the greatness of God and say, "He hangeth the earth upon nothing."

So great and mighty are the things that our God maketh and doeth that we would like to evade His presence because of our nothingness. But nothingness or otherwise, the truth of David's statement still remains as it appears in the 139th Psalm, "If I ascend up unto heaven thou art there, if I make my bed in hell behold thou art there."

Knowing this, that there is no escaping from the presence of God, it should move each of us to seek a fuller and more soul satisfying way of life. This can only be achieved by a complete cooperation with the one through whom we may obtain salvation.

The things that we as individuals are looking for in life are the things that we will pursue the hardest. And it follows, the things that we pursue, those are the things that we will most likely attain.

If we try hard enough to attain honor and fame, and put forth the needed effort or sacrifice, chances are pretty good that we shall gain a fair measure of them. If we look for wealth and go all out to find it, we can be almost certain we will accumulate a large amount of it.

If, however, we are looking for eternal life we can be even more certain of obtaining that, for we shall pursue it as the highest interest in our life, and our deepest satisfactions will come from spiritual sources. The Bible points out clearly that those who seek Him will also find Him,

Then again as we are drawn into the deep and most soul-searching thoughts, they will no doubt go far beyond the wonders of the world as God has created them. For just over the ridge lies God's glorious world of tomorrow, and our thoughts will go to that great city in the sky that we read about. And truly it is the city of man's dreams. It will not be long

and this city will become very real to us.

Should we then today or tomorrow sit down for a few hours and honestly evaluate, together with our God, the motives within our own life, and should we find that a change is necessary, are we willing to make it or not? Or what are we living for?

We have been intrusted with the Gospel, so let us pray God for an ever increasing understanding of the same, and the grace to be worthy and faithful to the things or conditions we have been intrusted with.

And then we can be safely approached with the question for we know what we are living for.

A verse from Psalm 18 says, "As for God his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him."

By Robert Toews in The Messenger of Truth.

LORD, KEEP ME TRUE

For years and years I walked in sin,
I had no peace without, within;
'Til one day Jesus came along
And put within my heart a song.
And now I praise Him day by day
As I walk along the narrow way.

Methinks I hear Him say to me,
"Come, my son, and you shall see
The glories and the mansions bright,
Where comes no sickness and so night."
My heart did burn and stir anew;
My prayer right there was:
"Lord, keep me true."

Author unknown

Selected by Marilyn Miller

HISTORICAL

FROM SMYRNA TO JAFFA

By D. L. Miller —1884

On Saturday, March 8th, at 3:00 P.M., we boarded the Austrian Lloyd's steamer, Vesta, at Smyrna for the last and longest part of our journey to Palestine; for if all goes well, we shall not disembark until we reach Jaffa five days hence. The day was clear and bright, the air cool, and the sea quite calm. At five o'clock we started with fair promises for a pleasant voyage. We steamed directly out of the harbor into the Aegean Sea and the Grecian Archipelago.

This passage is by far the most interesting on our route, passing as we do so many beautiful islands known to every reader of ancient history, and ending at Jaffa where we shall first set foot upon the Holy Land.

Sunday morning the sun rose bright and clear; a gentle breeze of balmy air from the isles of Greece, broke the blue waters of the calm sea into numberless sparkling ripples. As we stood on the deck looking out over the beautiful scene, our thoughts in an instant of time traversed the ten thousand miles that separated us from our loved ones at home, and we were, at least in the spirit, at Mt. Morris on this Lord's day.

At midday we passed the island of Patmos, so well known to all Bible readers. Here it was that St. John was banished by the emperor Domitian for preaching the gospel, and here he received and wrote the wonderful Book of Revelation. He "was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet," And then follow the words of comfort and warning to the seven churches of Asia.

The island is a small, rocky, barren, inhospitable looking place, and here no doubt the beloved disciple

and apostle had an unbroken solitude in his communion with the Spirit that brought him the words of the Book so full of mysteries and allegories. We can scarcely realize that we are gazing upon the veritable isle of Patmos.

We pass also the island of Samos, the birthplace of Pythagoras, and for a long time the home of Herodotus where he wrote the greater part of his celebrated history. Late in the evening of the same day, we reach the island of Rhodes, noted in ancient times for its liberty and the learning and valor of its citizens. In modern times it fell into the hands of the Knights of St. John of Jerusalem, who gallantly defended it for over two hundred years against the attacks of the Saracens. In the harbor is shown the place where the Colossus of Rhodes stood. The island has a delightful climate, and it is said that over one thousand different kinds of plants grow on it. In the summer months it is like an immense flower garden.

On Tuesday we reached the island of Cyprus, where our boat remained some hours unloading freight and taking in passengers. Barnabas, who was a native of Cyprus, and Paul visited this island in their first missionary tour. Landing at Salamis in the eastern part of the island, they traversed its entire length to Paphos at its western extremity, preaching the gospel to the people. At Paphos, Elymas the sorcerer, who withstood the apostles, was struck blind, and Sergius Paulus was converted. It is thought by some that from this time, and from the circumstance of the conversion of the Roman proconsul, Saul was given the name of Paul. See Acts 13. This does not seem improbable as the name of the officer might have been bestowed upon the apostle in memory of the event of his conversion. Paul again visited the island for the last time on his journey to Rome.

The island is about 140 miles in length and about 40 miles wide. It contains 210,000 inhabitants. The principal products of Cyprus are wine, salt, olive oil, silk, wool, hemp and pitch. Since 1877 it has

been under English rule, having been ceded to that power by Turkey in consideration of the annual payment of about \$25,000. Under the improved conditions introduced by the English, and the blessing of a stable government, the island is improving very rapidly. Its trade has increased over threefold since 1877. The climate is mild and pleasant. In the interior is a large Greek convent near which Barnabas was buried...

We have two days of sea voyage yet before we reach Jaffa. We have had to this time a fine voyage, the sea being calm and the weather delightful. At night the full moon shone down on the blue waters making the upper deck a pleasant place. A bright moonlight night in this clear atmosphere is a sight worth seeing.

Today, Wednesday, March 12th, we call at Beyrout, and tomorrow our long sea voyage will terminate at Jaffa. One rather unpleasant thought, however, intrudes itself constantly on the mind. We must go over all these thousands of miles again before we can reach our home. We are now just coming in sight of a rough, mountainous coast which we know is Syria. Inland, the mountains of Lebanon raise their lofty peaks high above the surrounding hills. They are covered with snow and sparkle and glisten in the bright sunshine like silver. Low down on the sandy beach we discover with our glass a mere speck of a town which we are told is Beyrout, the most important trading point in Syria. At this point, after a ride of one month on horseback, our tour of Palestine and Syria will end. Here we shall embark sometime about the middle of April on our return voyage.

After entering the port of Beyrout, the wind which had been steadily increasing for some hours began blowing quite strong, and the sea became so rough that when the ship cast anchor it was found quite impossible for the boats to take off the cargo which the ship carried for this place. Wharves are practically unknown in the East and the harbors are very insecure. The ships usually anchor from a half to one mile from the shore, and passengers and cargo are taken ashore

in small row boats.

We lay at anchor all day, the vessel pitching and rolling with the swell of the sea, waiting for the wind and waves to subside, but it was only on the following morning that the boats could come near the ship, and even then the unlading was attended with much difficulty which seemed greater than it really was on account of the confusion and excitement of the Arab boatmen.

At seven o'clock in the evening of the second day, after a tedious and most tiresome delay, the ship steamed out of the harbor, and we went down to our cabins with the assurance that if all were well, the morning light would reveal to us the Land of Palestine. At six o'clock the next morning, standing on the upper deck of the Vesta, we had our first view of the most interesting country in the world, of a land sacred by its associations above any earthly place, the "Holy Land, around which cluster the sweetest fancies of our childish prayers; and of our household psalms."

In the dim distance a blue range of hills and mountains can be seen, and we know that this was the mountain home of Judah, Benjamin and Ephraim; nearer, a low, yellow, sandy beach, over which the white-crested waves were rolling and dashing their foam, an inner line of dark green marking the outside extent of the sand, and showing that the latter rains and the warm sun were bringing forth the grass, the new vegetation, and the beautiful roses on the plain of Sharon; and lastly the city of Jaffa, rising on a rocky hill, citadel like, out of the sea, proclaimed to us that we were coming to the end of our long sea voyage, and that we should soon set our feet upon the Land of Promise.

To be continued.

From Letters From Bible Lands.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matthew 6:6)

PREACHING

Preaching is not dependent upon the response of the audience. It may be one of agreement or antipathy. It makes no difference. The preacher is there to proclaim his message to anyone who will listen. The herald does not wait for an invitation or a responsive group of people. He is usually acting upon the orders of a superior officer and his only task is to deliver his message. Whether anyone listens or responds, is not the primary concern of the preacher. It might be helpful if he and his audience felt that his message was relevant. However, even relevancy is not the determining factor in preaching. The preacher has a message from God that he has been told to deliver to the world and his purpose is the proclamation of that message... The preacher is not a man who is able to say something. He is a man who has something to say. The most highly trained person in the world will never be a preacher unless he has a message.

By Paul B. Smith in The Sword and Trumpet.

Our heavenly Father calls,
And Christ invites us near;
With both, our friendship shall be sweet,
And our communion dear.

God pities all our griefs:
He pardons every day;
Almighty to protect our souls,
And wise to guide our way.

How large His bounties are!
What various stores of good,
Diffused from our Redeemer's hand,
And purchased with His blood.

—Phillip Doddridge (1702-1751)

NEWS ITEMS

At our last council meeting on May 6, Brother Herman and Sister Carol Royer cast their lot in our fellowship.

On May 19 Brother Kenneth Martin was elected to the ministry and installed with his wife, Lois.

And Brother Harold Royer was elected to the visit and installed with his wife, Mary Ellen.

On June 18 Janice Royer was received into our fellowship by water baptism.

On July 16 David Royer was also received into Christian fellowship by water baptism.

May the Lord add His blessing and the Holy Spirit guide each honest pilgrim.

—Elmer Brovont

We of the Salida congregation were made to rejoice again when two more precious souls, namely Marilyn Miller and Allen Neil, were received into our fellowship on July 1, by a public confession of faith and holy baptism.

The Salida congregation have agreed, the Lord willing, to hold our fall Love Feast on August 5th and 6th of this year. A hearty invitation and welcome is extended to members and friends to attend.

—Daniel F. Wolf

MARRIAGE

CRAWMER—COATS On June 2nd, Wayne Crammer and Linda Coats were united in Holy Matrimony at MiWuk, Calif.

BIRTHS

MARTIN— A son, John Amos, born to David and Mary Ann Martin of Dalton, Ohio on June 29.

DRUDGE— A son, Jeffrey Lewis, born to John and Elizabeth Drudge of Wroxeter, Ontario on July 12.

CHILDREN'S PAGE

MIRACLES ON AN ISLAND Acts 28:1-14

Paul had been shipwrecked on an island called Melita. There were people living on this island and they treated Paul and those that were with him with kindness. They built a fire to warm them for they had been in the water and were wet and cold. Paul was helping to gather wood, and when he put his bundle of sticks on the fire a viper came out of the wood, wrapped itself around his hand and bit him. A viper is a very poisonous snake. If one is bitten by a viper it means death. Paul just shook the snake off into the fire. The natives of the island supposed Paul must be a murderer who was being punished by fate and thought he would soon fall over dead. When no harm came to Paul, and his hand didn't even swell, they changed their minds and said Paul was a god.

The governor of the island was a man whose name was Publius. He fed Paul and his friends and gave them a place to sleep for three days. This man's father was very sick. He had a fever and was about to die. When Paul saw the sick man he prayed to God and laid his hands on him and the man got well. When it was heard that the man was healed, others who had diseases and were sick came to Paul and were healed, every one. This was a great miracle, indeed, and Paul and those with him were honored and given the best of everything.

They stayed on the island for three months, and finally a ship from the city of Alexandria sailed and took Paul and his company on their way toward Rome. Because of severe storms this ship had anchored by the island of Melita for the winter. The natives appreciated what God had done for them and gave the shipwrecked men whatever they needed for their journey. God cared for Paul and He cares for you and me too.

—Rudolph Cover

THE PILGRIM

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NO. 8

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE GOLDEN KEY

Prayer is the key for the bending knee
To open the morn's first hours;
See the incense rise to the starry skies,
Like the perfume from the flowers.

Not a soul so sad, nor a heart so glad,
When cometh the shades of night,
But the daybreak song will the joy prolong,
And some darkness turn to light.

Take the golden key in your hand and see,
As the night tide drifts away,
How its blessed hold is a crown of gold,
Through the weary hours of day.

When the shadows fall, and the vesper call
Is sobbing its low refrain,
'Tis a garland sweet to the toil dent feet,
And the antidote for pain.

Soon the year's dark door shall be shut no more;
Life's tears shall be wiped away,
As the pearl gates swing, and the gold harps ring,
And the sun unsheathed for aye.

Author unknown

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HIGH TIME

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Romans 13:11-14)

High time in this instance means the time of action is nearing the overdue condition--a crying time for doing.

It is very important for us that we know the time, that we are keenly aware of the conditions that are around us and the part that we may take as Christians to "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (I Timothy 6:12)

The conflict began before we were born and will continue until the coming of the Lord. Truly it is high time for decisive and true action!

Activity is also limited, as also our ability to the more vigorous and useful part of our younger days; although Paul does say, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (II Corinthians 4:16)

The range then of our activity to engage in the true ways of life depends so much on our awareness of conditions, which truly cannot be had in times of sleep. Natural sleep is restful and needful. Spiritual sleep is to ignore the true condition of ourself, or make no effort to examine ourself by the Word of

God, the standard by which we shall finally be judged for life or death. This indolence and dullness, this inactivity and disregard for consequences and true and right living, is so dangerous, can be so disastrous, that we cannot afford to live unheeding and unaware of our true condition.

High time to awake out of sleep as we read again out of the true Guidebook: "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (I Thessalonians 5:6=8)

Illustrating also this condition is the parable of the ten virgins. They were all awakened out of sleep by the coming of the bridegroom. Five lacking oil for their lamps were denied admittance to the wedding. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matthew 25:13) Also we read: "Let your loins be girded about; and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:35-37)

Yes, dear readers, from every viewpoint and outlook it is high time to awaken to the true and startling conditions around us, for the evil forces and ways of life are very active against the good and right! As one awakened long ago wrote,

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

And woe be upon professing Christians caught sleeping! Is it not verily upon those that Peter speaks of? He says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Peter 5:8-9)

Surely those spiritually sleeping would be more vulnerable to Satan's attacks!

Then let us be on the positive and awakened side of life, as children of the Heavenly King; busy and following after godliness as we read: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Timothy 4:8) And again we read: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." (I Peter 1:8-9) Yes indeed, where did the poet receive the inspiration to write:

O how happy are they who their Saviour obey
And have laid up their treasures above,
Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love?

"Yet believing ye rejoice" begins in this life and continues all along life's pathway till we cross the river; then on the other side "joy unspeakable and full of glory" continues on throughout eternity; life that now is, and that which is to come.

High time to see more clearly
Conditions we live in;
High time to live more nearly
To God, away from sin.

High time that we awaking
Out of the lulling sleep;

And sinful ways forsaking,
And better watching keep.

For our salvation's nearer
Than when we first believed;
The mountains shining clearer,
We soon may be relieved.

High time, o sleeping mortals,
Daylight is drawing near;
Almost we see the portals,
Vision begins to clear.

High time: the roaring lion
Is near the very gates,
For yonder is Mount Zion,
Where victory awaits.

High time to see the beauty
Of serving Christ our Lord;
High time be found on duty,
Living in one accord.

High time the banner waving,
Onward the fight of faith;
High time the lost be saving,
Be faithful unto death.

High time the tempest braving;
Trim every shortened sail;
The lifeboat bent on saving
And rescue to avail.

High time the trumpet sounding,
The call to arms to heed;
All Christian soldiers rounding
Onward with all our speed.

High time for we are nearing
The shining golden strand;

The harbour soon appearing
Where we soon hope to land.

High time, the last great testing
May be upon us sore;
As breakers are congesting
Near the eternal shore.

High time--may we all waking
Look up, for God is near,
While earth and mountains shaking
And trumpet sounding clear.

The dead in Christ ascending,
The living saints arise;
Soon altogether wending
With angels in the skies.

High time will then be over,
Eternity at hand;
And all to soon discover
The glorious Happy Land.

—J. I. Cover
Sonora, California

PRAYER

"What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" (Job 21:15)

The Almighty is our Saviour, Counsellor, Guide, Protector and much more. Let us praise Him and thank Him by serving Him all our days.

Prayer will profit us in many ways. We may think "Who will know?" or "What's the difference?" if we're too busy to pray, but others will know. One lady writes that it takes only a half hour's conversation with a Christian for a person with perception to sense that Christian's spiritual condition, for "Out of the

abundance of the heart the mouth speaketh." She said, "Those who pray ask their questions of God, while those who neglect prayer are always asking "Why did this happen to me?"

If we are too busy to pray we are too busy. We do the things which we think are important. If we think it is important to spend time with God, we will find the time, or take the time. We might have to practice a little "planned neglect" with our every day duties to have time for God.

If we neglect our quiet time with God, we will not be prepared when trouble comes. We will be Christians with no testimony, for if we don't pray we won't grow, but may just go along in the same old rut.

One man has said, "Pray hardest when it is the hardest to pray." Maybe our lack of wanting to pray is because we're not quite willing to do what the Lord may show us if we say, "Thy will be done."

There are two ways to cure our reluctance to be alone with God. One way is to go through an illness, or face death. The other is to really fall in love with God.

Praying is not just saying a lot of nice sounding words. To realize that greatness of prayer our heart and mind should be uncluttered of earthly cares so we can quietly listen to God speak to us.

Reading God's Word is an important part of prayer. Someone has said, "Praying is your talking to God, while the Bible is God talking to us," and it is more important that He talk to us than that we talk to Him.

Faith is a very real part of prayer. We must believe in prayer and experiences of answered prayer will increase our faith.

Since God is everywhere we can commune with Him wherever we are or whatever we are doing; while washing dishes, cleaning floors, driving tractor, and so on. We can let Him lead our thoughts instead of thinking about other things, or worrying about something. This would certainly be called a prayer life. Which will profit most, worrying or praying?

WORRYING OR PRAYING?

Worry? Why worry? What can worry do?
It never keeps a trouble from overtaking you.
It gives you indigestion, and wakeful hours at night;
And fills with gloom the days however fair and bright.
It puts a frown upon your face and sharpness in your
tone,

We're unfit to live with others and unfit to live
alone.

Worry? Why worry? What can worry do?
It never keeps a trouble from overtaking you.

Pray? Why pray? What can praying do?
Praying really changes things, arranges life anew.
It's good for your digestion, gives peaceful sleep at
night.

And fills the grayest, gloomiest days with rays of
glowing light.

It puts a smile upon your face, the love-note in your
tone.

Makes you fit to live with others and fit to live alone.

Pray? Why pray? What can praying do?

It brings God down from Heaven to live and work with
you.

Selected from "The Messenger of Truth"

EDITORIAL... WHY GO TO CHURCH?

A friend told me recently, "I seem to get more from a hike in the woods on a Sunday than I can get from going to Church." I replied that likely it was because he went to Church expecting the minister to do for him what he should be doing himself. I'm sure he went expecting to be entertained and to receive enjoyment and pleasure.

This suggested to me the question, "Why go to Church?" Those who love the Lord who died for us have good reasons to meet together. It is not a burden but a privilege.

First, we go to worship. Jesus promised, "Where two or three are gathered together in my name, there am I in the midst of them." So we should go expecting to meet and worship the Lord there. One of our brethren tells of seeing a Church house where a sign above the door read, "ENTER TO WORSHIP." Above the door on the inside a sign said, "LEAVE TO SERVE." If we come together to worship and praise God, He will give us the power to serve Him in the world.

We also go for fellowship with other Christians. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We need fellowship. God saw that man needed company in the beginning when He said, "It is not good that the man should be alone..." Men that are not in the Church demonstrate this need when they form lodges, clubs and trade unions. to work together and help each other. These are substitutes for the Church to which they should belong.

A third reason we meet together is for instruction. in God's Word. Jesus warns, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48) "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How important it is that we be taught and fed and informed by this Word of God.

Some may like a beautiful building, paintings or colored windows for inspiration. But if we really worship God the building is secondary. It might be a house or barn, a cave or forest or a special building. It is important that we meet and worship together.

We can find inspiration from a walk in the woods. Sometimes we need solitude for meditation and prayer. But we also need to gather together in praise, prayer and adoration to God and to encourage one another. Paul writes to the Hebrews (10:25), "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." —L.C.

HISTORICAL

JAFFA

By D. L. Miller --1884

Ever since the time that Jonah found a ship at Joppa going to Tarshish and went down into it to flee from the presence of the Lord and was immediately overtaken by a mighty tempest has Jaffa been known as a dangerous and unsafe harbor. The sea may be as calm and as smooth as the waters of some inland lake, and in a few hours the wind will be lashing it into fury, sending its waves dashing high over the rocks and ledges with which the shore is lined, making landing not only exceedingly dangerous but impossible. At such times the ships do not attempt to enter the port at all, those coming from the north going on to Port Said, while those from the south land further north at Haifa, where there is a sheltered harbor.

The following description of the dangers of the harbor is by Seawulf, a writer who visited the place during the Crusades, some 700 years ago:

"The very day we came in sight of the port, one said to me, I believe by divine inspiration, 'Sir! go on shore today, lest a storm come on in the night, which will render it impossible to land tomorrow.'

"When I heard this I was suddenly seized with a great desire of landing and, having hired a boat, went into it with all my companions; but before I had reached the shore the sea was troubled and became continually more tempestuous. We landed, however, with God's grace without hurt; and entering the city, weary and hungry, we secured a lodging and reposed ourselves for that night.

"But next morning as we were returning from the church we heard the roaring of the sea and the shouts of the people and saw that everybody was in confusion and astonishment. We were also dragged along with the crowd to the shore, where we saw the waves swelling

higher than mountains, and innumerable bodies of drowned persons of both sexes scattered over the coast, while the fragments of ships were scattered on every side. Of persons of both sexes there perished more than a thousand that day. Indeed, no eye ever beheld a greater misfortune in the space of a single day, from all of which God snatched us by His grace, to whom be honor and glory forever. Amen."

Allowing something for the strong imagination of the writer, whose statements are generally highly colored and must, therefore, be received with some grains of allowance, there can be no doubt that he witnessed a terrible scene of shipwreck and suffering. Our ship cast anchor nearly a mile from the shore. The sea was rather rough, and the small boats were tossed about on the waves almost like feathers. We were told, however, that the landing was not considered dangerous.

In a short time the vessel was surrounded by a number of small row boats, and the Arab boatmen came rushing aboard with shouts and yells, each one clamorous and determined to secure passengers. The landing, here as everywhere else in the East where we touched, is attended with the greatest possible amount of noise and confusion and the least possible order. The boatmen crowded around us, shouting at the top of their voices, soliciting our patronage, and so determined did they become that we feared we should be carried away by force.

We finally had our baggage carried down to a boat, and we descended the steps at the side of the ship in order to enter the little boat which was tossing and pitching on the waves below. Awaiting a favorable opportunity, when the boat came up to the stairway on the swell of a wave, we stepped in; and immediately it went down with the wave five or six feet below the steps. At the next swell wife came down and was caught in the arms of two strong Arabs. We were soon seated in the stern of the boat, and the muscular boatmen were pulling for the shore. As we neared the land, the dangers of the landing only became apparent. A line of rocks, partly hidden by the water, extend along the shore for a long

distance, about a hundred yards away from it. The entrance for the boats is between two rocks and is very narrow.

When the wind is high it is difficult to get the boat through the narrow opening, and the least miscalculation on the part of the boatmen would result fatally. The men seemed to exert every muscle, and at last, with a favoring wave, the boat was driven through the opening, and we breathed easier on the smooth waters within the ledge of rocks.

We finally got ashore with the help of the boatmen by stepping on stones and rocks and entered the narrow streets of Jaffa. Our own feelings on setting our feet upon the firm earth again and upon entering the Land of Palestine were only those of supreme thankfulness to Almighty God for the blessings vouchsafed to us. Other feelings and sensations, entirely new, came crowding upon us as we reflected for a moment that we were even now standing upon the land which God gave to the seed of Abraham, but above all and beyond all were our hearts filled with gratitude to the Giver of all good for our safety and for the privilege we enjoyed. Our readers, however, will no doubt be more interested in what we have seen than as to how we felt, so we shall refer as little as possible to personal feelings and describe, as well as we can, what comes under our observation.

Yaffa, as the Arabs now call this city, is the Japho or Joppa of the Bible. Anciently it was a Phoenician colony in the land of the Philistines. An old tradition says it was named after Japhet, the son of Noah, whilst ancient geographers claim that a city existed here before the flood. It is first named in the Bible, Japho, Joshua 19:46, and was one of the cities that fell to the lot of the tribe of Dan in the division of the land of Canaan by Joshua among the children of Israel.

To Joppa came the prophet Jonah, sore displeased at the command that God had given him to go and preach to the Ninevites. He determined to escape to Tarshish

from the presence of the Lord in one of the ships sail- to that city. "So he paid the fare thereof and went down into it, to go with them unto Tarshish." (Jonah 1:3) He found, however, that it was impossible to escape from the presence of the Almighty. Down in the hold of the ship, as he lay asleep, evidently secure in his own mind and gratified at his escape, the Lord sought him out and taught him a lesson of obedience.

To this port, without doubt the oldest in the world, Hiram, King of Tyre, the friend and admirer of David, brought the cedars of Lebanon and fir wood used in the building of Solomon's Temple. "And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." (II Chronicles 2:16)

The missionary spirit and zeal of the apostolic age carried the Christian religion to Jaffa at an early period. Here it was that Peter raised Dorcas from the dead, presenting her alive to the weeping widows who stood by bearing testimony to her benevolence and thus, by a notable miracle, turned their sorrow into rejoicing.

And here he tarried many days with one Simon, a tanner, whose house was by the seaside. It was on this housetop as he prayed that he was taught by a vision the great truth that Christ died for all men, that salvation had come not only to the Jews but to the Gentiles as well. As his mind opened and expanded to grasp the great truth of the universality of salvation, he exclaimed: "Of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." (Acts 10:34)

The later history of the city shows that it was subjected to many vicissitudes. In 1126 it fell into the possession of the Knights of St. John. It was captured by Saladin in 1186 and recaptured by Richard the Lion-hearted in 1191 and finally fell into the hands of the Turks in 1196, who still retain possession of it.

Owing to these disasters it was almost entirely depopulated and in the fifteenth century had almost ceased

to exist. About the close of the seventeenth and the beginning of the eighteenth centuries it began to revive. In 1799 it was captured by Napoleon I, and here history records the fact that he inhumanly poisoned some of his soldiers who were attacked by the plague. He was compelled to retreat, and those who were unable to be moved were thus put to death. War is full of horrors, and those who engage in it lose many of the finer feelings that exist in the human breast.

The population of Jaffa at the present time is given at about 8000 souls. During the last thirty years it has increased very rapidly. A Turkish calendar gives the following census; instead of giving the number of individuals, the number of families is given. They are set down as follows: 865 Moslem, 135 Greek, 120 Catholic, 6 Maronite, and 5 Armenian families.

The town trades with Egypt, Syria, Constantinople, and some of the interior towns and villages of Palestine, and its streets are often crowded with trains of camels and donkeys, used in transporting merchandise to the interior. The chief exports are soap, wheat and oranges. Silk culture has lately been introduced on the plain of Sharon. The oranges of Jaffa are the largest and finest in flavor to be found anywhere. Indeed, they are celebrated in all parts of the East, and we heard of the fine oranges of the place long before we reached it.

One of the principal resources of the inhabitants is the annual passage of great numbers of pilgrims and travelers through the town. Annually the pilgrims to Jerusalem from all parts of the world land at this port, and they number many thousands. Here they purchase supplies for the journey to Jerusalem. Here the traveler usually secures his horses, dragomen, camp equipage, and supplies for his extended tour through Palestine. Here, at this season of the year, a busy scene is presented; hundreds of pilgrims are to be met in the streets, intent upon arranging for the journey to Jerusalem. Travelers are to be seen on horseback,

trying the animals that are to carry them over the hills and mountains by rocky paths through the land.

It was this trade that has come regularly to Jaffa for many centuries that enabled the place to recover from its frequent disasters, and this, without doubt, has been the chief cause of its rapid increase within the last century. The town is built on the hillside facing the sea, the houses with their flat roofs rising in tiers one above another. The houses are built mostly of stone, one or two stories high, and present anything but a pleasing appearance.

As we first looked at the town from the sea, surrounded by its orange groves, we thought it was beautiful, but in the midst of its narrow, dirty streets the illusion vanishes, and we find it the very reverse of beautiful. We found here, as we have many times found before, that first impressions are often wrong and misleading.

To be continued.

From Letters From Bible Lands

We are not storerooms but channels;
We are not cisterns but springs,
Passing our benefits onward,
Fitting our blessings with wings,
Letting the water flow outward
To spread o'er the desert forlorn;
Sharing our bread with our brothers,
Our comforts with those who mourn.

(Nehemiah 8:10; John 7:38) —Selected

Nobody knows what a prayer will do,
When somebody, somewhere prays for you;
Clearing a path through a tangled track,
Easing the strain on the aching back.
When hope fades away and is lost to view,
Nobody knows what a prayer will do.

Selected by Marilyn Miller

CHILDREN'S PAGE

PAUL, A PREACHER AT ROME Acts 28:14-31

The apostle Paul, having been shipwrecked and coming through storms and perils of the sea, finally arrived in Italy. This was nearly 2,000 miles from Jerusalem. At the seaport of Puteoli they found Christian brethren and stayed with them seven days, then went on their way toward Rome. Other Christians heard of Paul and came to meet him as far as fifty miles from Rome. For this Paul was thankful to God and took courage. He had been away from Christian friends for about six months. It had been two years since God had first told Paul that he must witness for Him in Rome. Rome was the capital of the Roman Empire which at one time included the whole world. Its population when Paul was there was a million and a half people. Here was where God wanted Paul to preach about Jesus.

Arriving in Rome, Paul was delivered to a captain who kept the prisoners. Paul was allowed to live by himself with a soldier who kept him. This probably means that he was kept chained to a soldier because that was the way prisoners were treated at that time. After three days in Rome, Paul called together the Jews that lived there and told them of his unjust arrest and how he had been a prisoner because he had preached of Jesus, who was the hope of their nation. After Paul preached to them about Jesus, some believed him and some didn't. When they couldn't agree among themselves they departed from Paul. It was hard for the Jews to accept Jesus as their Messiah because the leaders in Jerusalem had sent men to every nation, warning the Jews that lived away from Palestine not to believe in Jesus.

Paul lived for two years in his own rented house and preached to all that came to him. Paul was a great man for God at Rome. His influence even went into the palace. There were some of Caesar's household that were converted to the faith of Jesus. It was in Rome that Paul wrote the epistles or letters to the Ephesians, Philippians, Colossians, Philemon and possibly Hebrews.

--Rudolph Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

MY FAITH HAS FOUND A RESTING PLACE

My faith has found a resting place;
Not in device nor creed;
I trust the ever living One,
His wounds for me shall plead.

Enough for me that Jesus saves;
This ends my fear and doubt.
A sinful soul I come to Him,
He'll never cast me out.

My heart is leaning on the Word,
The written Word of God,
Salvation by my Saviour's name,
Salvation through His blood.

My great Physician heals the sick,
The lost He came to save;
For me His precious blood He shed,
For me His life He gave.

I need no other argument,
I need no other plea;
It is enough that Jesus died,
And that He died for me.

By Lidie H. Edmunds
19th Century

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THE SURE FOUNDATION

The survivors of Turnagain Heights, Anchorage, Alaska will not soon forget Good Friday 1964. Six minutes past the half hour of five in the early evening a section of this community of finer homes was shaken and slid into the sea. This was a result of the world shocking Alaskan earthquake of March 27, 1964. The question asked by many was why this scenic residential area actually sunk into the sea rather than suffer the usual earthquake damage of cracking and earth fluctuation. The answer is contained in a study of the underlying material.

Before any roads or buildings were built geologists had warned against developing here for the subsurface consisted of a thick layer of blue clay. Blue clay is stable when dry, but when it becomes water logged a temblor or shock can cause the clay to liquify which is exactly what the earthquake did.

This account illustrates the importance of selecting a sure and solid base upon which to build. How true this is in our spiritual life as well as our natural. Nothing is as solid as rock, and our spiritual rock is the Lord Jesus Christ for it is upon this rock that the Lord has built His church, Matthew 16:18. I wonder how many people, even some professed Christians, have ignored the warnings of the Gospel and are building upon the unstable pleasure seeking system of the world. Even as the people of Turnagain Heights ignored the advice of learned geologists, so these people ignore the Gospel and build their lives on the unstable clay of the carnal oriented life. As the water saturated the underlying clay of the Anchorage area so sin; lusts, sensuality, pride, and ungodly ways saturate the pleasure seeking basis of the carnal mind. When a crisis of life such as a tragedy, sickness, or financial loss

confronts such a one the shock may cause his foundation to collapse, leaving him in spiritual ruin floundering in the sea of sin and destruction.

What a contrast is the believer who has Jesus Christ as a rock on which to build. When the temblors of life shake such a one his footing remains firm. Having the Gospel upon which to build, sin is unable to saturate the Christian life for we have the sealing media of the Word of God. For the Christian the good and pleasant things which the Lord permits us to enjoy are not the basis but the blessings of a righteous life. Even if these things are taken from us, we still have the Lord upon which to stand and can say as Job did, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Our duty as believers according to the words of the Lord in the sixth and seventh chapters of Matthew is not to judge and condemn but to seek the kingdom of God, Matthew 6:33, and to build upon the solid rock Christ Jesus, Matthew 7:25. If we are thus founded then we can witness and tell others of the sure foundation which will never be shaken into the sea of destruction but will endure to eternal life in Christ Jesus.

---Joseph E. Wagner
Modesto, California

Nobody knows what a prayer will do,
When somebody, somewhere prays for you—
Clearing a path through a tangled track,
Easing the strain on the aching back.
When hope fades away and is lost to view,
Nobody knows what a prayer will do.

Selected by Marilyn Miller

EDITORIAL... "THE BIBLE AS LITERATURE"

Many colleges now offer a course under this name. No doubt, the purpose is to study the scriptures noticing particularly the portions of great literary value. Whether there is any resulting glory to God depends perhaps upon the belief, faith and application of the individual student.

Without question, there is no other writing of any age that even approaches the Holy Bible in literary value. And yet, if this is as far as we go with God's Word, we will completely miss its message. Recently I was talking with a young man who claimed to be an agnostic—one who does not know God and believes that it is impossible to know Him. He had taken this course on the Bible. He did not believe it to be true and yet thought it was great literature. His teacher, too, was an unbeliever and yet knew the Bible "better than anyone else" this young man had met.

I told this young man that if the Bible were not true, then I could see very little of value in it even as literature. This was perhaps a rash statement because much that we consider great literature--Shakespeare's work for instance--is not necessarily true. But what I meant is that if it is not true, then its whole purpose is vain. Then the millions who have suffered and died for the Word of God and the Lord Jesus Christ were misled and tricked into a useless, miserable life and a horribly painful, vain death. This would be like Paul reasons on the resurrection in I Corinthians 15:13-19: "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable." But Paul continues and says, "But now is Christ risen. . . ." And we too can say with certainty, "The Holy Scriptures are true, and the faithful Christian martyrs have not lived and died in vain." The Bible is the greatest of literature but its highest value is its truth--the central theme of which is God sending His Son for the salvation of men.

How unique is this Word of God! Truly it is great literature, and yet some of its writers were uneducated men. How could they have written great literature? The answer is in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The inspiration of God is what makes the Bible greatest.

Which of the great literary works has changed men's lives like the Bible? Have any died at the stake for reading or owning the works of Homer or Shakespeare? Have men devoted their lives to teaching the writings of John Steinbeck? Have any sacrificed their lives that men in the farthest, darkest corners of the earth could read "A Tale of Two Cities" or "Dr. Zhivago"? No! There is no comparison to God's Word. But these things have happened where the Word of God has gone into the world. This is what makes the difference: the fact that the Bible is God's Word and that it is true. Satan has put up every resistance to keep God's Word from the people who needed it. But the Holy Spirit has accomplished the spreading and preserving of this precious Book in spite of all the opposition.

In view of the millions of lives which have been changed and the millions who have given their lives (including those who knew Jesus when He was here) for the Word of God, can anyone really believe that it is not true? Could it have had this effect in the world if it were not true? Of course not!

Consider this great passage of Paul's (Galatians 2: 20): "I am crucified with Christ: nevertheless I live,

yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." A statement like this would certainly lose its meaning, literary value and all, if it were not true. The beauty of the Psalms, the majestic lines of the prophets, the great accounts of the conquests of Canaan and the kings of Israel all are valueless if they are untrue. But, praise the Lord, the Bible is true, and anyone who will read it, believe it, and have faith in God who gave it can have the testimony of a new life to prove it. No, you cannot prove it to someone who will not believe. But this does not change God's Word. "Yea, let God be true but every man a liar."

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Heaven and earth shall pass away: but my words shall not pass away." No man made claims like this before and no one but the Son of God could verify them with power over death.

According to World Book Encyclopedia, the Bible is found nearly everywhere in the world. There are at least 195 complete translations. In one single year enough copies were distributed to average 47 for every minute of every hour, night and day. The American Bible Society reports that there are 1,431 languages into which at least one book of the Bible has been translated. The work of translation is now going on in 500 languages. The American Bible Society and its constituents in 1971 "produced and distributed over 173 million copies of scripture." No other book can equal a record like this.

I know that the Pilgrim readers--probably every one--believe that God's Word is true. We do not need to be told this so we will believe it. But it appears that more and more we are going to encounter unbelief in the world. It is wise for us to be well founded on the Lord Jesus Christ and most certain that His Word will stand all the tests. It is wise to be ready to give a good answer when men question the truth of God's

Word. This kind of witness is vitally needed in these latter days of unbelief when men are willing to honor God's Word to the extent of calling it great literature and yet claim that it is untrue. --L.C.

COUNT THE COST

Count the cost of your salvation,
What it took to make you whole;
Power to rise to saving station;
What it took to save your soul.

Count the cost your sin to carry
To the cross of Calvary;
What it cost your sins to bury,
What it cost to set you free.

Count the cost, you cannot measure:
Priceless blood was shed for you;
And to think this precious treasure
Paid the price you could not do.

Count the cost; the pain attending
Suffering mortals cannot know;
Bore our sorrows, died defending
Mankind lost in deepest woe.

Count the cost in leaving heaven,
All the joys around the Throne,
All the comfort, freely given,
All the pleasures angels own.

All the songs, melodious praising,
Happy in His Father's care,
All the glory, to be gazing
In a world of sinful air.

Count the cost of your salvation;
Think upon it more and more;

He who died for every nation
Gave to them His bounty store.

Count the cost; they called Him sinner,
He so sinless good and pure;
Count the cost and be a winner
In His resurrection sure.

Count the cost if you would follow
In His steps to be made free;
All His words and deeds to hallow,
All His ways of liberty.

—J. I. Cover

USING THE SABBATH*

The Jews were too strict as to Sabbath observance. God gave it to them for a delight, but they hedged it about with so many foolish and annoying rules that it became repulsive.

The early Christians made the Lord's Day one of holy gladness. Then came religious decline when rejoicing became godless fun. Then the grand old Puritans, repelled by the frivolity and wickedness of the time, swung to the other extreme and kept the Sabbath* gloomily. Now we are in danger of swinging back to frivolity, irreligion, and Christless sport. If we had to choose between Puritan over-precision and Continental laxity which makes the Sabbath* the very worldliest of days, what Christian would hesitate to take the former, dedicated to thought and reverence, the bulwark of our country's purity and religion?

But there is a better way than either. How shall we put into the Sabbath* the brightness, the joy, the blessing, which shall make our children and our children's children love it as "the golden clasp that binds the volume of the week."

The first condition for a proper use of the Sabbath* is to live so near to Christ every day of the week, to

be so deeply consecrated to Him, that your unwavering purpose is to please Him in this as in all things. This purpose will help keep the conscience tender on the subject, will do much toward keeping the vision clear, and will go far toward begetting a happy spontaneity in Sabbath*observance.

With this sincere purpose to please Christ, I shall rest my body as far as compatible with higher interests. That customary toil should cease is axiomatic. As certainly as God has written upon this physical frame, "Breathe, eat, drink, or die," so surely has He inscribed here, "Take regular Sabbath rest, or break down and go to the grave before your time."

Really devoted to Christ, I shall, while avoiding needless, ordinary toil, be free to perform works of real mercy or necessity. Christ did not make His Sabbath a day for loafing or torpor. All works of beneficent love, all that ministers to "recovery from anguish, and carries out the divine purpose of grace, for body and soul, rescue from danger, healing of disease, reformation of guilt," are sanctified by the example and words of Jesus. But if sincerely consecrated to Him I shall not make the word "needful" elastic enough to cover any kind of toil which some worldly wish suggests. I shall find a better way than lounging or laboring.

Selected from The Vindicator

*(This writer has used the word Sabbath to mean the Lord's Day which Christians observe—technically not the Jewish Sabbath. —Ed.)

COMMUNION NOTICE

We, the Old Brethren of Indiana, Ohio and Canada have appointed a fall Communion for October 21 and 22 at the Wakarusa meeting house, the Lord willing, and the Canada meeting October 29.

We extend a hearty invitation to the members and friends to be with us at these meetings.

—Elmer Brovont

HISTORICAL

A WALK THROUGH JAFFA

By D. L. Miller --1884

Before leaving this ancient city, we will take a short walk through its streets, visiting, as a place of general interest, the house of Simon the tanner. The streets are narrow and winding and, near the landing, are filled with bare-legged Arabs, camels, donkeys, dogs, and filth. There is an incredible amount of dirt and filth in all of these Eastern towns and cities under Turkish rule. Usually no effort is made to clean the streets, no sidewalks are to be found, and sewers seem to be entirely unknown.

Our walk led us at once to the supposed site of the house of Simon the tanner. Entering an arched way, we ascended an ancient stairway, which brought us into a little garden at one side of which, and close by the side of the house, is an ancient well. A large flat stone with a hole two feet in diameter cut through the center is laid over the top of the well. The water is drawn from the well through this hole in the rock by means of a rope and a leather bucket. The rope has cut a number of grooves more than an inch deep into the solid block of granite, showing that the well has been used many centuries and is very old. Ascending another ancient stone stairway built at the side of the house, we come on the house top. The house is but one story high and like all the houses here has a flat, level roof, made by laying first heavy timbers on the walls; these are crossed with poles laid close together, and on top of these the earth is placed and stamped firm and solid and the roof is completed; grass and flowers are found growing on the house tops.

It is claimed that this house upon which we are now standing occupies the site of the one where Peter tarried, and upon which as he was praying he had the wonderful vision that led him to preach the gospel to and

baptize the household of Cornelius. Whether this is the same spot upon which the house of Simon the tanner stood is a subject of some controversy. This may be said in favor of the assumption that it is. It is by the seaside (Acts 10:5,6), the old well showing that here a house must have stood for many centuries and which would also have furnished water for the tannery. In this part of the city are also located the tanneries.

Dean Stanley, in his excellent work on Sinai and Palestine, considers that the circumstances are all in favor of the site having been truly identified. As we stood upon the house top, we thought of the great event that occurred, if not upon this particular spot, at least not far from it, when the divine command was given to include the Gentiles in the fold of Christ. (Acts 10:9-23) Below and around us were the terrace-like house tops of the city and looking down, almost at our feet, the swelling waves of the great sea were breaking over the reefs and wasting their force on the rocky coast. We plucked a few flowers from the house top and came away.

We learned here that the house top is a much frequented place, that it is yet customary for the occupants in the cool of the evening after the heat of the day has passed to resort to the top of the house; that in the warm months many of the people sleep there in the open air, and that even yet the ancient custom of going on the house top to pray is kept up. It is wonderful how these people adhere to old customs and manners. We shall find that in many things they have not changed one iota for thousands of years, and that to some extent the same habits and customs are observed today that obtained in the days of Abraham.

As we continued our walk, we found many singular customs among the people. Many little shops are to be seen on either side of the street where the different products of the country are offered for sale. The shops are small, dark, and like the streets, filthy. The only light is admitted at the door, windows not being used at all. The custom of the native shopkeeper is to ask

a stranger three or four times the value of an article. The selling is always attended with much disputing and bargaining. The salesman, sitting cross-legged on his mat or rug, makes the most astounding gesticulation, asserting with great energy all the time that the article is much too cheap whilst the intending purchaser, in like manner, insists that it is too dear; in this way a half hour is often spent, when at last the price is agreed upon and the sale effected.

Much of the work is done in the open air. Shoemakers, blacksmiths, wood workers and others may be seen busily at work in the open streets. We noticed here a barber plying his vocation in the streets. He was cutting hair. His customer was seated in the usual manner on the ground with a small looking glass in his hand, apparently directing the operation.

All kinds of work that can by any possible means be performed in a sitting posture is sure to be done in that way, the feet and toes often being used in the work. A man is seen working at a turning lathe; he sits down, turns the lathe with one hand, and manages the chisel with the other hand and one foot. The blacksmith, sitting on the ground with his anvil and fire before him, works away industriously.

Here we see one of the mills, used and worked almost entirely by women. There can be no doubt that this is the same kind of a mill used in this country in the olden time and to which reference is so often made in the Bible. The mill is exceedingly simple in its construction. Two stones, an upper and a nether, about twelve inches in diameter and two or three inches thick, are used; a hole, probably two inches in diameter, is cut through the lower stone, and into this is driven and firmly wedged a strong wooden pin ten inches long. This pin serves to keep the upper stone in its place. Through the center of the upper stone is cut a hole nearly three inches in diameter, and near the outer edge another, perhaps two inches in diameter; into the latter hole is driven a round stick or peg which serves as a handle. The mill is now completed. The lower

stone is placed firmly on the ground and securely fastened to prevent it from turning. The upper stone is placed on top of it, and two women seated on the ground seize hold of the handle and turn the stone rapidly around. The grain is fed into the hole in the center of the stone by hand and the meal is thrown out around the stones as it is ground. The work is hard and the process of converting grain into meal is a slow one.

In the days when Solomon was king, when the children of Israel were in the height of their prosperity, then the sound of the millstones and of the grinding was heard in every home, and it came to be regarded as an evidence of the prosperity of the people and of a bounteous harvest and of great plenty in all the land. And so the sound of the millstones and of the grinders came to be regarded as much an occasion for joy and gladness as was the voice of the bridegroom and the voice of the bride: "Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." (Jeremiah 25:10)

The words of warning and of threatening that so often came to Israel from the Almighty through the mouths of the prophets were couched in language that the people well understood. They knew the horrors of a famine, from the time that the sons of Jacob went down into Egypt to buy corn even to the time when the prophet declared that there should be no rain in the land for four years, and the ceasing of the sound of the millstones and of the grinders had to them a terribly significant meaning. It meant famine, hunger, starvation, and even death; a time when strong men would bow themselves down and tremble, when eyes would grow dim with suffering, and when mirth and joy would disappear from among them.

"In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of grinding is low,

and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." (Ecclesiastes 12:3,4)

From the earliest times it was the custom for women to grind at the mills. Moses, in declaring to Pharaoh that all the first-born should die, refers to this fact. (Exodus 11:5) "From the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill." It was to this custom that our Divine Master referred when He uttered these words, "Two women shall be grinding at the mill; the one shall be taken, and the other left."

And so we find that this simple yet useful implement came to be often used in the words of prophecy. It seems remarkable too, that the same kind of a mill, worked in exactly the same kind of a way without change or improvement, should be in use in Palestine today as was used here nearly four thousand years ago, in the days of Abraham and of the patriarchs, and later in the time of David and Solomon, and later still in the days when our Savior walked on the earth among men.

There can be no doubt that this is true, and it shows how little change there has been and with what tenacity these people cling to the old ways of their fathers. Such a thing as advancement or improvement is hardly known among them.

The great glory of Jaffa is, however, the magnificent orange and lemon groves. They are very extensive, completely surrounding the city on the land side, and for miles the scene is one of great beauty. The trees are bending beneath the weight of the most luscious fruit, whilst the blossoms give forth a sweet perfume, filling the air with a delicious scent which one fully appreciates after a walk through the dirty streets. There are over three hundred of these gardens or groves, varying in size from three or four to ten or twelve acres. Most of the gardens, especially the larger, have two wells, whilst the others have but one. The water is drawn from the wells by means of small buckets fastened to an endless chain hung over a wheel. The

wheel is turned by hand in some cases, whilst in others it is geared to a long sweep or crank, and a camel does the work. The water is used to irrigate the gardens, for without irrigation nothing will grow on the land.

We are here in the height of the season, and men, women, and boys are busily engaged in picking oranges. As they are taken from the trees, they are wrapped separately in white paper and packed in large boxes or cases. They are then carried on camels either to the boat landing or to the interior towns. Oranges are sold in the streets of Jaffa at the rate of three and four for one cent, and this for the largest and finest fruit, some of it measuring ten or fifteen inches in circumference. It is estimated that about 8,000,000 are produced annually. Other fruits, such as lemons, pomegranates, melons, citrons, etc., also grow to great perfection. All that is needed to make the barren, sandy soil bloom like a garden and produce in the most lavish abundance is plenty of water.

To be continued.

From Letters From Bible Lands

it bright and shining all the time. There are many things that John told about--the river of life and the tree of life--the throne of God; but one thing he told I want you to remember because it is very important. In that beautiful city will be no bad people--only good; not even a person that tells lies. Now I know that children aren't always good; I know I wasn't--but there is a way that we can get to see that beautiful city. We must believe in Jesus. We must learn to love Him above everything, just like John. Jesus can make us good and pure and then when we die or Jesus comes again, we can go home to that beautiful city of God and be with Jesus always.

--Rudolph Cover

CHILDREN'S PAGE

CARRIED AWAY TO A MOUNTAIN

Rev. 21:10

In the New Testament it says five times that "John was the disciple whom Jesus loved." We know that Jesus loves everyone, but He liked John especially well because John loved and trusted Jesus. After Jesus went back to heaven the people who believed in Him were persecuted by those who hated Jesus. This means that they were put in prison and some were even killed because of their faith in Jesus. John was a very important believer in Jesus because he had known Him all his life and could tell people about how Jesus lived and the good things He had done; how He had healed the sick, caused the blind to see, the deaf to hear and had even brought back to life people that were dead! Because John was such a witness the emperor or king of Rome had John taken to a lonely island where no one lived. This island was called "Patmos".

While John lived on the island of Patmos, the most wonderful thing in his life happened. Jesus, who had gone back to heaven, came to visit John on the island. He appeared to John in His glory, and His face shone like the sun. And John fell down at Jesus' feet like he was dead. It was just too wonderful. But Jesus laid His right hand on John and said, "Fear not, I am the first and the last." Jesus gave John a message for each of the seven churches in Asia; and Jesus took John to heaven and he saw the throne of God.

We don't have space to tell of all the wonderful things that were shown to John, but in the 21st chapter of Revelations John says he saw a new heaven and a new earth. An angel carried John away to a great and high mountain where he saw a great city called the New Jerusalem coming down from heaven. John tells us what he saw there: how the walls of the city were made of precious stones, the gates to the city were made of pearl, the street was pure gold, there was no night there because the light and glory of Jesus would make
(continue to bottom of page 15)

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NOS. 10 & 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GIVING THANKS ALWAYS

We have come to the time of thanksgiving again,
A day that has been set apart
For praising our God for sunshine and rain,
And showing true gladness of heart.

But oh, how we mortals are prone to forget,
When the day of thanksgiving is past,
That the heavenly Father still cares for us yet—
Forever His goodness shall last.

Are we giving "thanks always for all things" that come:
For the shadows and sunshine and rain?
Can we thank Him for grace and for strength to endure,
When we come to affliction and pain?

Do we thank Him for guidance to show us the way,
And the grace that will help us to stand,
And rejoicing in hope of His glory some day,
As we enter that heavenly land?

Can we glory in trials that work for good,
And make us both patient and kind?
Let us always be thankful for shelter and food,
But greater than wealth—peace of mind.

While we thank Him indeed for the things that are seen
And the temporal tokens of grace,
May we ever keep sight for the blessings unseen,
And the hope of beholding His face.

For though this frail temple shall vanish away,
We still have a building up there,
Where we shall give thanks through eternity's day
For all of God's infinite care!

—Mary V. Harris

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ESCAPE

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:2-4)

Inasmuch as these divine blessings and wonderful aids are conditioned upon escaping the corruption that is in the world through lust, it is important that we study this method of escape. Corruption is the condition of a blighted world caused by sin, as we know only too well, and produces moral decay. It is an arresting of the natural process of body living that finally brings about the death and decay of the body back to its original elements.

But of more devastating work this working upon the mind and soul of man by lust, unlawful desire, and enticement brings about the evil process working on as we read: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:14,15) The vicious work of corruption is so graphically told by Peter: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." (II Peter 2:12) This last verse describes those who have had the full process of this vicious, corroding work of corruption upon their minds and inner man; and as we read: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." (Romans 6:21)

From this corrosive and evil condition of the mind there is an escape, an assurance and insurance that once escaped we can keep clear from corruption as we read: "We know that whosoever is born of God sinneth not (unto death); but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18) If we accept the gracious gifts of God that "pertain unto life and godliness," in us can be fulfilled "the exceeding great and precious promises," and we can be "partakers of the divine nature." We can "escape the corruption that is in the world through lust."

We come to Jesus, who is "the way, the truth and the life" by the way of faith, repentance, and baptism, which opens up the way for the Holy Spirit to come into our lives. Then He takes charge and takes care of His own, and they are kept from the evil. (St. John 17:15) If you are true and loyal to Him He can "keep you from falling, and present you faultless before the presence of his glory with exceeding joy." (Jude 24) We profess to believe that Jesus Christ is the Son of God, and that He brought from heaven a saving gospel. Let us possess that belief wholly. Then God will give us power to act in accepting His divine will which can really be our guide through life.

Are we satisfied with the work and progress of corruption in our lives? That question brings on another: How shall we escape if we neglect so great salvation? The answer is plain: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Hebrews 12:25)

We can escape the corruption that is in the world through lust. We can also escape the damnation of hell. (Matthew 23:3) This corruption through lust brings us to the place of the second death, where the cesspool of corruption pours all its corroding influence. No good thing is there. All who enter there have had all the good taken away; as we read: "For he that hath, to him shall be given: and he that hath not, from him shall

be taken even that which he hath." (Mark 4:25) Matthew makes it even more understood: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 25: 28-30) Cast away after the talent was taken away!

In escaping the corruption that is in the world through lust there is only one danger: the desire to go back. We read, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning." (II Peter 2:18-20)

God has provided a way to counteract all this as we read: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Corinthians 10:13) O my dear reader, do not you see the mercy, love, and grace shining through? God would much like to see you regard temptations as the Apostle James says: "My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:2-4)

God would like us to be valiant soldiers of the cross, be on guard, that when temptations come, to overcome and be victorious every time. That gives us strength, quickness of eye to discern how to strike, and also

see the way of escape, but do not forget the great weapon of prayer and should you sometimes fail, do not be ashamed to confess. The same apostle says: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16) Also, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:1-2)

You can escape the corruption that is in the world through lust. You can be true to God and resist temptations. You can overcome the world because "greater is He that is in you than he that is in the world." You can find the way of escape when tempted. You can if you stay close to the Lord and His holy Word. The closer you are to God, the greater you will "abhor that which is evil" and the greater your desire to "cleave to that which is good." Then comes the thrill and joy of leaving all this world behind. Death will be the escape road from glory to glory, for we read: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Corinthians 15:51-52) The wonderful escape to glory by death, and the glorious resurrection!

Escape for safety and look not back,
For evil forces are on your track;
O hasten to leave the land of sin
For sinful conflicts rage hard within.

Escape for thy life and have no fear,
The way to safety ahead is clear;
Look to Mount Zion for peace and rest,
Safe and secure with all the blest.

Escape, for corruption closes fast,
Time for mercy will not always last;
In this dark country of sin and woe
The mountains ahead is where to go.

Escape, for angels will lead the way,
Keep going onward--O do not stay;
That pillar of salt warns all who pass
Of backward looking, alas, alas!

Escape, and living on higher ground,
On the sure foundation always found;
And building for homeland's place of rest,
Building with materials of the best.

We meet with temptations hard and strong,
But God is faithful all the way long;
A way of escape is made for all
Who love the Lord and for mercy call.

Working time over then blissful rest,
To sleep in Jesus with all the blest;
The way of escape from second death
Comes to the faithful at parting breath.

Escaping to glory's morning hour,
God manifesting His mighty power;
A home in heaven before the Throne,
Happy in glory; God's very own.

—J. I. Cover

BAPTISM

We of the Salida congregation were made to rejoice when another precious soul, namely Linda Crammer, was received into our fellowship on October 1, by a public confession of faith and holy baptism.

—Daniel F. Wolf

BIRTH

SHIRK— A son, Timothy Michael, born on November 9 to Glen and Lois Shirk of Modesto, California.

OUR WALK

"As ye therefore have received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Colossians 2:6-7)

How much is in these two verses! It struck me as I was reading them recently that if we could only follow these instructions to the letter, what wonderful results we would have. We so often fail, even in little things, to truly walk in the Lord in our daily lives--and how we regret this as we examine ourselves from time to time. These failings can, however, bring us closer to Him as we are more thankful than ever that our sins can be forgiven through the blood of the Lamb.

So Paul tells us how to walk in Him. First we must be "rooted". A root, according to Webster, "holds the plant in position, draws water and nourishment from the soil, and stores food." Without the root to perform these functions, a plant is doomed to wither and die--and so are we, without Christ to hold us in position on the narrow way and supply us with spiritual food through His word and the Holy Spirit.

Then we must be "built up". Just as a child grows physically from day to day with visible results, so we must grow spiritually. And as a child will not grow without natural food, so we will not grow without spiritual food--prayer, meditation, and the reading of God's word. As we grow, our faith and love for the Lord will be increased, and we will be stronger in our walk for Him.

Paul tells us we must be "stablished in the faith"--to be firmly settled so that we will not be moved. If we are rooted and built up in Him, this will follow naturally. And we are assured that if we believe in Jesus with all our hearts, nothing can take us away from Him or Him away from us. What wonderful promises! Is it any wonder that we should have nothing but joy and thanksgiving in our hearts? If we can only manifest

this joy and thanksgiving in our daily walk, we shall truly be lights of the world.

—Dorothy Moore
Modesto, California

EDITORIAL...

We live in an age of materialism where it is certainly true that, "The more we get, the more we want," and the less thankful we are. If we suddenly changed places with someone of 2000 years ago or even 200 years ago, perhaps we would feel quite let down. We would have to realize that the luxuries and conveniences that we take for granted had not even been discovered yet. Gone would be our efficient communication systems; transportation would be slowed to a walk or a gallop at best. Our fresh, off-season foods and expert medical care would be gone. It would be quite a change. Even in our own time, most live without these luxuries.

The future too, if the Lord tarries, will likely bring still more conveniences and inventions. The Savior said, (Luke 12:15) "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

In our life here we are in a continual struggle over the issue of "things". What place are they to hold in our lives and how important are they? We have been created and placed here in the world with the capacity to enjoy the material objects around us. Without a revelation of higher values, this would be our lot and our purpose in life. All around us we can see people who seem to have no higher goal than to live here and enjoy the things they can see and handle. They can have a certain amount of contentment. And if it were not for Satan, man could be extremely happy in the world in which God has placed him.

But God has something higher in mind for us. He wants us to be happy here but not at the sacrifice of the higher goals and eternal happiness which He has in store. Satan introduced the lie and his rebellion into God's creation, and now the world is not the same

as before. Man fell for Satan's lie and fell in the sight of God; death entered. In answer to this fall God provided His only Son for the atonement for man's sins. Now He calls us to come to Him leaving the things of earth for He has pronounced eventual destruction on this present world.

But though we have a higher calling and one of such great importance and reward, we still, by our natures and by Satan's lies, hold on to our position among earthly things.

In Jesus' ministry He demonstrated His power by doing miracles. Two different times He took a small amount of food and fed thousands of people who came to hear Him and see His works. The astonished disciples gathered up more left-overs than the Savior had to start with.

Following these miracles of mass feeding, the people demonstrated their earthly outlook in two different ways. On the one hand, followers came to Jesus simply for earthly reasons—to eat and be satisfied. They came for the food He provided so miraculously. Jesus accused them (John 6:26,27), "Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." These miracles were to prove the divinity and power of Jesus but the people were interested only in the result, which was natural food. Jesus gave them there the great lesson on the bread of life: Jesus Christ Himself of which we must partake if we want to have eternal life.

On the other hand, the disciples saw His miracles and then failed to trust Him. Soon after these same miracles of feeding, Jesus told them to beware of the leaven of the Pharisees and of the leaven of Herod. The disciples reasoned immediately that Jesus was reminding them that they had taken no bread along. He asked them then, "Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have

ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?... How is it that ye do not understand? (Mark 8:17-21) He reminded them about His miracles and how they gathered up so much bread. Bread was not the problem, but Jesus was teaching them to beware of the doctrine of the Pharisees which was wickedness and hypocrisy.

Are we not like this today? On the one hand we place too much importance on the receiving of earthly blessings. We follow Jesus just to "eat of the loaves and be filled." We are sometimes like the ones the missionaries called "rice Christians"; they came only for the hand-outs of rice. We want the blessings and things of this life the Lord has provided for us so abundantly, but we hesitate to be completely committed to serve Him.

On the other hand we are like the disciples who partook of this miraculous meal and then worried about where the next meal was coming from. We receive so abundantly and then fret and fail to trust Him for all our natural provisions.

In both these cases, we see, the people then and now show our earthly outlook and preoccupation with the things of this life. We continually seek more and more earthly signs that our Lord is with us.

We must, with the apostle Paul, "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him..." We must keep earthly things in their proper place and "labour...for that meat which endureth unto everlasting life."

As we pass through another Thanksgiving season let us be truly thankful for all these wonderful "things" around us, but may we realize the true higher values that are gifts from God far greater than all our temporal conveniences and comforts. He has given us hope of eternal life through Jesus Christ our Lord. May we trust Him for guidance through this age of materialism that we may lay hold on eternal life. —L.C.

HISTORICAL

JAFFA TO JERUSALEM

By D. L. Miller —1884

At 11 o'clock A.M. we leave Jaffa, riding through the narrow streets out of the town into magnificent orange and lemon orchards protected on either side of the roadway by impenetrable cactus hedges. The day is bright and clear; the air warm and balmy and laden with the sweet scent of orange blossoms whilst the golden, luscious fruit hangs temptingly from the trees. Further on, the road is nicely shaded by cypress and sycamore trees. In every direction the water wheels are to be seen in operation, drawing water for the gardens and orchards; for every tree and shrub growing here owes its life and existence to the water drawn from the wells.

Leaving the orchards and gardens, we enter the beautiful and fertile plain of Sharon, so noted in the days of Israel for the fertility of its soil, the richness of its pastures, and the beauty of its flowers...

Camels, oxen, mules and asses were to be seen on every hand, yoked or hitched to the primitive plows with which the farmers were stirring the soil.

The rude implement used for plowing is, in many cases, made after the pattern used in Palestine 2000 years ago. Occasionally we see a slight attempt at improvement, but for the most part, the farmers are quite content to use the same kind of agricultural implements used by their ancient fathers. The plows that we examined were exceedingly simple in construction. A strong, tough piece of wood about $3\frac{1}{2}$ feet long serves for both plowshare and handle. Near the center is mortised a hole into which a long pole is securely fastened which may be called a beam, but better a tongue. It is long enough to reach to the yoke on the necks of the oxen, to which it is fastened by a rope or piece of rawhide. One end of the piece of wood is pointed and is sometimes armed with a piece of iron resembling a bull

tongue—the plowshares to which reference is made in Joel 3:10—whilst the other end, with a short, round crosspiece fitted on it, serves as a handle. It has only one handle, and we see at once how appropriate the language of our Lord: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of heaven." (Luke 9:62)

With one hand the farmer grasps the handle of his plow; in the other he carries a strong, stout pole about eight feet long, armed at one end with an iron bit or chisel used for scraping the dirt from the plow, and at the other, with a sharp spear used as an ox-goad. We examined one of these ox-goads closely and could well believe that it might become, in the hands of a strong man, a powerful and deadly weapon as the Philistines found to their sorrow when Shamgar, son of Anath, slew of them 600 men with only such a weapon. (Judges 3:31)

The road we are now traveling has for ages been the main thoroughfare between Jaffa and Jerusalem. Across this plain were carried the cedar and the fir trees used by Solomon in the construction of the temple. Over this highway, prophets and apostles, priests and kings have walked and ridden from the sea to the Holy City. It has resounded to the martial tread of the Crusaders intent on victory or death beneath the standard of the Cross. Over this road the feet of millions of weary pilgrims have trod with only one object in view—to see Jerusalem, the birth-place and the tomb of our Lord, and there to lie down and die...

At Ramleh we saw for the first time a company of lepers—a horrible sight with which we were destined to become more familiar before finishing our journey in Palestine. There were ten or twelve of them sitting by the way-side at the entrance of the town. As we approached them, they all got up and crowded around us holding their arms and hands up so that we could see their terrible condition, at the same time uttering the most mournful and beseeching cries for help. Nothing can be more deplorable than their condition; and their agonizing cries and the sight of their wretched state would bring pity to the hardest heart. In some

the disease had gone so far that only the stump of a hand was left; joint after joint of the fingers had decayed, shriveled and fallen away until all were gone. In others the arms were a mass of sores to the elbows, and the face presented a most horrible and disgusting sight...

About five miles from Ramleh we pass a Mohammedan village called El-Kubab with a population of about 400. The houses are mean and poorly built, the material used being mostly mud. The village stands on a hill, bounding the plain of Ajalon on the west.

Before descending the hill, we stop and take a view of the valley of Ajalon where the five kings of the Amorites fell before the power of Joshua's conquering hosts, and where the sun and moon stood still until the victory was complete. From this point far up on the hills of Judea are to be seen the two Beth-horons (the upper and the nether), two places of great importance in Bible history. They marked the boundary line between the tribes of Benjamin and Judah. We find these places frequently referred to in the Bible, but they are noted more on account of the great battle fought and the victory won by Joshua over the enemies of the Israelites. It was on the upper Beth-horon that Joshua stood when he used these remarkable words: "Sun, stand thou still on Gibeon; and thou, moon, in the valley of Ajalon." (Joshua 10:12)...

We crossed over Ajalon as the sun was sinking in the western horizon, passing on the eastern side the village of Latrun. Here tradition locates the home of the penitent thief. In about three miles from Latrun we reached Babel-Wady, which signifies the entrance (or door) to the valley. It lies directly at the foot of the mountains of Judea, and here we stop to rest and to feed our horses.,.

Many travellers pitch their tents at this place, remain over night and ride to Jerusalem the next day, thus taking two days for the journey from Jaffa to the Holy City. But, as there is little of interest to be seen in the barren mountains and the desolate wilderness of Judea, we preferred to ride through in one day and

part of the night and so gain a day to be spent in Jerusalem where there are so many things to interest the visitor.

So we started up the valley road which led us directly into Judea's mountains. For a short distance the road ascends gradually between two spurs of hills, but, walking a mile, the ascent becomes steeper and the scenery more rugged and barren. Among the rocks grow wild flowers in great profusion, and a kind of low brush or furze is also to be seen. A few olive trees are growing on the hillside; but for the most part, the trees are small and stunted. Farther up, the valley becomes narrower, more winding and much steeper. On every side rises hill upon hill, barren, rugged and desolate. A sense of loneliness and desolation came over us, and we felt that, indeed, we were in a wilderness.

Three miles of further toiling over a rough, rocky road brought us to the village of Abou Gosch, named after a robber. The most important fact about this village is that it marks the site of the ancient city of Kirjath-jearim or the City of the Wood...

Kirjath-jearim holds an important place in Bible history. It was on the northern boundary of Judah, and on the southern boundary of Benjamin. Urijah, the prophet, was born here. (Jeremiah 26:20) But the principal event connected with this place is the fact that here the Ark of the Covenant was kept for twenty years. The Ark of the Lord had fallen into the hands of the Philistines, and they, alarmed at the visitation of the Lord, had sent it away to Beth-shemesh. "And the men of Kirjath-jearim came, and fetched up the Ark of the Lord, and brought it into the house of Abinadab, in the hill, and sanctified Eleazar, his son, to keep the Ark of the Lord." And it came to pass, while the Ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." (I Samuel 7:1,2) And now King David appears on the scene; for he "gathered all Israel together, from Shihor, of Egypt, even unto the entering of Hemath, to bring the Ark of God from Kirjath-jearim."

(I Chronicles 13:5)

They came to the quiet mountain village and took the Ark away to bring it to Jerusalem. The day was one of great rejoicing in all Israel, and as they moved away with their great prize, "David and all Israel played before God with all their might, and with singing and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." (I Chron. 13:8) What a procession that must have been! How they played and sang before the Lord in the fullness of their hearts, and in their great joy that they had again recovered the Ark, and that the presence of the Lord God of Israel would again be with them...

The last four miles of our ride are up hill, for Jerusalem is surrounded by mountains. Suddenly, in front of us, looms a dark object, and we can distinguish the dim outlines of a high wall, and we begin to feel that the first day of our travel in Palestine is drawing to a close. In a few minutes, our wagons halt at a high tower in the wall. We are soon on the ground and entering the Jaffa gate. We are in Jerusalem.

To be continued

From Letters From Bible Lands

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.

He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank
The Lord for all His love.

CHILDREN'S PAGE

THANKSGIVING

I'm sure you have heard of a young man whose name was David. He was the youngest son of his father, Jesse. David cared for his father's sheep and was very brave and trusted in the Lord. One time he killed a bear and another time a lion was trying to get one of his lambs and David caught him by the beard and killed the lion. He was also the young man who killed the giant, Goliath. He later became king of Israel.

David wrote many of the Psalms, especially of praise and thanksgiving to God. In Psalm 117 he says, "O praise the Lord, all ye nations: praise him, all ye people." And in Psalm 118, "O give thanks unto the Lord for he is good; because his mercy endureth forever." Psalm 136 ends all 26 verses with, "for his mercy endureth forever;" Psalm 92, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High;" Psalm 105, "O give thanks unto the Lord; call upon his name; make known his deeds among the people."

God said, "I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will."

One reason that David was a man after God's own heart is that he was grateful for what God had done for him. At this season of the year, after the crops have been harvested and the Lord has blessed this nation with so much food, is a time when we should be especially thankful to the Lord who has given all things. We should say like David, "O, give thanks unto the Lord for he is good; for his mercy endureth forever."

—Rudolph Cover

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name

—Psalms 100:4

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

HARK! WHAT MEAN THOSE HOLY VOICES

Hark! what mean those holy voices,
Sweetly sounding through the skies?
Lo! the angelic host rejoices;
Heavenly hallelujahs rise.

Hear them tell the wondrous story,
Hear them chant in hymns of joy:
"Glory, in the highest, glory!
Glory be to God most high!"

Peace on earth, goodwill from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven,
Loud our golden harps shall sound.

Christ is born, the great Anointed;
Heaven and earth His praises sing!
Oh, receive whom God appointed
For your Prophet, Priest, and King!

Haste, ye mortals, to adore Him;
Learn His name and taste His joy:
Till in heaven ye sing before Him,
"Glory be to God most high!"

Let us learn the wondrous story
Of our great Redeemer's birth,
Spread the brightness of His glory,
Till it cover all the earth.

By John Cawood, 1816

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JESUS' BIRTH - A PERSONAL REVELATION

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day . . . a Savior, which is Christ the Lord.

St. Luke 2:7-11

The birth of Jesus was one of the most glorious events of history. Without God's revelation the true significance of this occasion could never have been realized. Think for a moment what Joseph, who was espoused to marry Mary the mother of Jesus, must have thought when he learned that Mary was expecting a child. Such a situation, according to the Law, could involve a penalty of death. Joseph, being a kind and just person, chose to avoid publicity of the matter by privately breaking their proposed marriage promises. What a great joy and relief must have filled this young man's heart when the angel of the Lord revealed to him the truth. (Matthew 1:18-20)

Keep in mind that God reveals His will and ways to those who seek after righteousness. Without God's revelation, I doubt whether the shepherds would have given more than a passive interest in learning of a baby's having been born to a traveling couple in the stable of the village inn. What a change of interest took place when the glory of the Lord shone about the shepherds and the angel spoke unto them. These men of God experienced an eternal blessing that night.

Surely Simeon and the prophetess Anna had seen many babies brought to the temple for the customary Jewish ritual, so why did they give special recognition to the baby Jesus? The second chapter of Luke tells plainly that the Holy Spirit revealed to these aged saints the identity and purpose of this child.

Recognizing the true worth of the birth of Jesus into the world is as much of a personal revelation and blessing today as it was when Jesus was born. It is saddening to observe the misconceptions which the unrighteous often formulate concerning Jesus' birth. There is only one way to truly honor the birth of Jesus and that is to submit ones life to the will of God and pray for understanding. Only then will the Holy Spirit reveal the true meaning of the birth of the Saviour into the world.

--Joseph Wagner
Modesto, California

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem
Cradles a King.

--Selected

IMMANUEL

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

A mighty angel announced His birth to the shepherds. The heavenly hosts of angels proclaimed His praises. "He came unto his own . . . even to them that believe on his name." (John 1:11,12) "And the Word was made flesh, and dwelt among us, and we beheld his glory . . . full of grace and truth." (John 1:14,15) The shepherds beheld Him; they spread the news of His birth "glorifying and praising God." The wise men from the east worshipped Him and gave Him gifts. Simeon held Him in his arms and was ready to die; Anna, a very old prophetess, "spake of Him to all them that looked for redemption in Jerusalem." John the Baptist said, "Behold the Lamb of God, that taketh away the sin of the world."

The people were "astonished at His doctrine." The soldiers said, "Never man spake like this man." Said Solomon, "Chiefest among ten thousand, yea, He is altogether lovely."

The little children sang praises to Him in the Temple; they loved Him. Mothers brought to Him their little children, and "He took them up in His arms, and blessed them." He loved all mankind, and many responded to His love. Peter fell down at His feet in the midst of the fishes and worshipped Jesus. He said on the mountain top, "Lord, it is good for us to be here." "God was manifest in the flesh." (I Timothy 3:16)

The disciples left all to follow Him; His magnetic charm drew them nearer unto Him as they heard Him speak and saw Him do His mighty works. Martha loved to wait on Him, and Mary to sit at His feet and hear His gracious words. Jesus loved Mary, Martha and Lazarus in a special way.

So Immanuel moved along with them, and something good was happening all the time. "He gave Himself for us." "There went virtue out of Him, and He healed them all." He often was up all night in prayer. Sometimes he refused to eat, saying, "I have meat to eat that ye know

not of." He warned them of the evil and challenged them to do His will that they may know.

He was the sinner's friend; He ate with publicans and sinners. John, the loving apostle, looked on and began to understand more and more of His work and loving mission to save the lost and trusted Him. Jesus loved him, and he loved Jesus.

He became worn and weary of bearing our heavy load of sin, sorrow, and woe. He freely gave and received strength to carry on. The disciples sometimes were impatient with Him because He did not receive honor of men but was all the time helping others.

He lost His freshness and beauty so that when they saw Him there was "no beauty that they should desire Him," "a man of sorrows, and acquainted with grief."

John looked on, and at the last supper, "leaned his head on His bosom." He did not fully understand but trusted in Him and could say with confiding sorrow, "Lord, who is it?" Immanuel, God with us, gave His all for us! We went back on Him—"all forsook Him and fled," but He never went back on us. He suffered on the cross that we might escape the just judgment of God. He succeeded to overcome, and now by His overcoming all sin and temptation He is able to help us to overcome and "escape the corruption that is in the world through lust." He died to abolish death and bring "life and immortality to light through the gospel." What "exceeding great and precious promises" He gave to us! Yes, He arose from the grave and was with His disciples "forty days after His resurrection."

Then He led them to the Mount of Olives and said to them: "All power is given unto me, in heaven and in earth." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matthew 28:18-20) "He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. (Luke 24:

50-51) "A cloud received Him out of their sight."
Immanuel is with His people unto the end of the world
and in heaven throughout eternity.

From crystal walls to starlit halls,
Shining celestial glory,
Our Savior came to spread His fame
And bring the sacred story.

Immanuel who broke the spell
Of sin's dark reign of terror;
And brought us grace to save our race
And gave us light from error.

He came to all, aged and small,
Benigning benediction;
To help us all who heed His call
And keep us from eviction.

For angels sing, and joybells ring
When He came down from heaven;
Took human ways and time of days,
His life so freely given.

In healing hour to show His power,
Blessings like rain down-pouring;
O joy to see, with Him to be,
Begin the treasure storing.

He suffered so in garden glow,
His Father's will be taking;
Upon the cross, our gain His loss,
He died while earthquake shaking.

He rose, He rose, and all His foes
Began in great distressing
To flee away to darkened day
And miss the greatest blessing.

O sing to Him till lights are dim;
We in His care be going
From pain and death to parting breath,
To joyful overflowing.

O joyful glow to onward go
On heavenly manna feeding;
Be near to bless, in kind caress,
Immanuel be leading.

J. I. Cover
Sonora, California

BIRTH OF THE KING

Down through the centuries, the birth of a royal son has been an event of great importance--a cause for rejoicing. It has been customary in most kingdoms for the son to inherit the throne of his father. When this can go on for generations, the dynasty becomes established, and if the successive kings are wise and fair rulers, the people are happy that the son can inherit the throne and reign. This indicates times of national peace or victory in war, because if a kingdom is defeated, another king usually takes over.

One of the greatest dynasties of the history of the earth was that of King David. His name is at the head of the list of the righteous rulers of the kingdom of Israel and Judah. Unlike Saul before him, David had a heart to serve God. Though it was not God's choice to set up an earthly ruler of Israel, yet He blessed David and those of his successors who were faithful and just kings. The peace and wealth of this kingdom climaxed under the rule of David's son Solomon.

But God had a Ruler in mind for His people and this was His own Son. He saw fit to bring Him into the world into this royal family of David. He announced His birth centuries before it actually happened, when Isaiah prophesied, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful,

Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Then when the time of the birth of this great King was nearly come, God sent the angel Gabriel to the virgin Mary in Nazareth with this announcement: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:30-33)

This is the King the Lord God had in mind for His people. His kingdom was to be unending and one of increasing peace. But first there must be preparation of the Crown Prince. "Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8,9) We marvel that the Son of God who was with the Father from eternity and "by whom also he made the worlds" would have to learn anything. But the Kingly position set before Him required that He first be "made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Hebrews 2:10) He was made perfect through sufferings. "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:8-11) It was Jesus who accomplished atonement for the sins of the world.

It is no wonder that the prophets told long ago of the birth of this King. And no wonder a mighty angel appeared to the young virgin chosen to give birth to Him. And no wonder the angel appeared to the devout shepherds and told them "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And then the multitude of the heavenly hosts burst forth in praise to God: "Glory to God in the highest, and on earth peace, good will toward men."

The kingdom of Jesus will never have an end. He is the perfect King, and God the Father has given Him this authority. His throne is called the throne of David because David was the man chosen by God to rule His people Israel. Through Israel and through the Kingdom of David came the promises of God to Abraham that his seed would be multiplied and blessed--innumerable and victorious. So this King was born to reign over the Kingdom of God and to fulfill God's promises.

Dear Reader, now is the time to enlist in this Kingdom of God. He has invited all to come to Him for rest and peace. Some day all earthly kingdoms will cease, and only the eternal Kingdom of Jesus will abide. The "seventh angel" told John of a time when "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelation 11:15) Then will be the time when all will wish they were subjects and not enemies of this eternal King.

This King Jesus was born into the world nearly 2000 years ago. Many like to remember and celebrate His birth in their own way. But there is only one acceptable way to honor this King, and that is to become His subject and obey His laws.

This Kingdom is a Kingdom of peace, and all who are subjects of this King receive His peace which passeth all understanding. Jesus was to "speak peace unto the heathen" (Zechariah 9:10) and "He will speak peace unto his people, and to his saints." (Psalm 85:8) He can

Speak peace to us today if we will let Him reign in our hearts. --L.C.

GOD SHALL WIPE AWAY ALL TEARS... Rev. 21:4

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who, not in vain,
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still He who felt temptation's power
Shall guard me in that dangerous hour.

When vexing thoughts within me rise,
And sore dismayed my spirit dies,
Yet He who once vouchsafed to hear
The sickening of despair,
Shall sweetly soothe, shall gently dry
The throbbing heart, the streaming eye.

When sorrowing o'er some stone, I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me—for a little while—
Thou, Saviour, seest the tears I shed,
For Thou didst weep o'er Lazarus dead.

And O, when I have safely passed
Through every conflict but the last,
Still, still unchanging, watch beside
My painful bed—for Thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

From an old hymn book
Selected by Orpha Wagner

HISTORICAL

THE TEMPLE PLATFORM--JERUSALEM

By D. L. Miller --1884

When we approach the summit of Mount Moriah, we find a holy place, about the authenticity of which there is no doubt. And whilst authors and learned men disagree as to other places, here all seem to agree. In fact, the Bible plainly indicates the place of sacrifice to have been the east or Temple Hill.

The term Zion was also applied to the Temple Hill, as well as to Mount Zion, lying immediately west of the site of the temple. Here the great priest Melchizedek offered sacrifice to the Lord, and it was probably to this spot that the Almighty directed faithful Abraham to take his son Isaac and offer him for a burnt offering. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Genesis 22:2)

Here, also, David erected an altar by the command of the Lord, so that the plague that had been brought upon Israel by his sin might be stayed. "Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel." (I Chronicles 22:1) It was upon this spot, so divinely appointed and selected by David, that Solomon began the erection of the temple.

Mount Moriah, at the time Solomon began the building, was entirely outside of the city of David and separated from it by the Tyropean Valley. The hill or mountain was a long ridge, perhaps a mile in length and not more than a quarter of a mile wide. East of the ridge and separating it from the Mount of Olives was the deep Valley of Jehoshaphat, whilst at its southern end it descended abruptly to the Valley of Hinnom. It was on the summit of this ridge near the southern end that the temple was built. The top of the mountain being too narrow for the building, Solomon undertook the gigantic

labor of making an artificial area or platform on which to erect the house of the Lord. This work was begun by building heavy stone walls on either slope of the hill and far enough down so that the required width might be obtained. These walls were immense masses of masonry composed of huge blocks of cut stone, some of them weighing, it is estimated, a hundred tons.

It was this great work of preparing the platform for the temple that occupied Solomon's 180,000 workmen so many years. (I Kings 5:13,16) And let us examine the extent of this work. A writer who has given the subject a very close and critical examination says:

"Wishing to make a broad, level area on the top of the mountain, and nearly on a level with its sharp summit, he laid the foundation of the eastern and western walls on the solid rock near the foot of the mountain on each side, and built them up perpendicular until their tops were on a level with the top of the mountain. This required the western wall to be 150 feet high at its southern end and eighty feet high just opposite the temple. The eastern wall was 170 feet high at its southern extremity, and seventy feet opposite the temple; but, on account of a descent of the rock from this point northward, it was 160 feet high near its northern end, where it crosses a depression in the rock. The eastern wall is 1,536 feet long, while the western is 1,608.

To connect the southern ends of these two walls, which were 927 feet apart, a cut was made across that part of the mountain which lay between them, and the solid rock was laid bare to receive the foundations of the southern wall. The rock here rises about 100 feet as we pass from the east side westward, and then descends about 80 feet before we reach the southwestern corner. This wall, then, in order to reach the level of the mountain's top, was built up like the southern end of the eastern wall, with which it was joined, forming a corner or angle 170 feet high, while its height at the western corner was 150 feet.

The northern ends of the two long walls were 1,044 feet apart, showing that they were not parallel. At the

northwestern angle the rock came to the surface and rose twenty feet above the desired level; so here the rock was cut away in leveling, and a perpendicular wall of solid rock was left standing at the corner and some distance east of it.

In the year 1867, Captain Warren made a number of excavations, under the auspices of the Palestine Exploration Fund of England, to the foundation of the present walls around the temple platform and down to the solid rock on Mount Moriah, and everywhere he discovered the foundation stones were laid not only on the natural rock, but within a bed two feet deep, cut for them in this rock, so that nothing could move them from their places. The foundation stones bear to this day the marks of Phoenician letters painted on them by Hiram's workmen, to show the order in which they were to be laid down." (Prof. McGarvey, Our Work in Palestine, pp. 121, 122)

If we have now fully grasped the extent of the walls here described, we can form some conception of the great work performed by Solomon. The walls were now complete, and the work of filling in the enclosed space, which contained about thirty-five acres, was then commenced. Captain Warren made a careful estimate of the amount of earth required to fill this large area and found that not less than 70,000,000 cubic feet would be used in leveling up the platform.

At the southeast corner, where the space to be filled was the greatest, the outer wall was 170 feet high. In order to save filling up this great space solidly, heavy stone piers were built from the solid rock nearly up to the required level. Strong arches were built on the piers and then the earth was laid on top of the arches until the desired level was reached. Here, then, at the southeastern angle of the temple area, were a number of subterranean vaults; and when these were discovered in modern times, they were supposed to be Solomon's stables. And they may have been used for this purpose by the great and wise monarch, for there is evidence to show that they were so used in later years; as when we

visited them we found rings cut in the piers for tying horses.

Many investigators and explorers say that Solomon's palace stood at the southern end of the temple platform whilst others, including Captain Warren, insist that this building stood on Mount Zion. As Warren is perhaps the most careful and painstaking explorer who has examined the subject, his opinions have great weight with scholars. "This temple-crowned and stone-encased mountain" was now connected with Mount Zion by two arched bridges thrown across the Tyropean Valley. Thus an easy passage was secured from Mount Zion to the temple platform.

The Haram, or Temple Platform, was entered by six gates; four on the west, one on the east, and one at the south end of the area. The one at the south was constructed of Cyclopean masonry and led up to the temple area by stone steps. Two of those on the west were located at the terminus of the bridges before described; the third is covered with buildings, and the fourth is entered by a causeway which still exists.

But the wonder of all the gates was that on the east, leading from the court of women to the upper court of the temple. This gate has been called the Golden Gate, and in the New Testament, the Beautiful Gate; it is very high, strongly fortified, and most richly and elaborately ornamented.

From Letters From Bible Lands

What can I give Him
Poor as I am?
If I were a shepherd
I'd give Him a lamb;
If I were a wise man
I would do my part—
Yet what can I give Him?
I'll give Him my heart.

—Selected

WHO MADE THAT MANGER?

I've wondered who made that manger. Did he think as he labored, "Just another manger. I'm tired of making mangers. Why can't I do something big that people admire, like a throne for Judea's governor. That would be grand. I'm weary with making mangers. I've a notion to quit—not finish it. But no, I promised it, so—" Thus he may have thought as he made that lowly manger. He could not imagine that that manger would be better known and remembered than all the golden thrones of all earth's kings, for the second Person in the God-head, the Saviour for all earth's sinners, would be cradled in it! Beloved, read Colossians 3:23,24.

By C. E. Larkin in Family Chat. Sel. by Alma Garber

"And lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes and lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men!"

Can we explain it? Can we understand it? No—it all seems impossible to us but not so with God. With God all things are possible. Jesus was born that He might show us how to live. He died that we could have our sins forgiven.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This is the miracle called Jesus--the greatest miracle the world has ever known.

--Rudolph Cover

CHILDREN'S PAGE

A MIRACLE CALLED JESUS

Do you know what a miracle is? I suppose you might say that a miracle is something that happens that we can't explain or understand. That would be partly right, but a real miracle is something that God can do but we cannot. Now God can cause us to do miracles that would be impossible without His help--just like Jesus told Peter to walk on the water and he did! When Jesus was here He made the lame walk, the deaf hear, those that had never talked He caused to speak. Jesus opened the eyes of a man born blind so that he could see, and He brought some back to life that were dead. What would we say if we saw a dead person get up and walk and talk and be alive again. I think we would all say, "Praise the Lord! It's a miracle."

Now I want to tell you about the greatest miracle the world has ever known: Jesus was the Son of God and was with His heavenly Father when He made the earth and everything we see around us. The Bible says, "All things were made by Him, and without Him was not anything made that was made." We all know about Adam and Eve and how they disobeyed God and how the people of the world became so wicked that God destroyed them with a flood and only Noah and his family were saved. It seems like man would have obeyed God, but man continued to sin and there came a time when something had to be done. Man had become so wicked and sinful that there was only one way that God could save him. Do you know what God did? He sent His only begotten Son to visit man as a little baby boy. An angel of God came to a young woman named Mary and told her she would have a son and that she should call His name Jesus; "for He shall save His people from their sins."

"And she brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

(Continued on page 15)